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From the Author

DESULTORY THOUGHTS

ON THE

ATROCIOUS CRUELTIES

OF THE

FRENCH NATION.

Price 2s.

The Whole of the Money received for this Publication (without Deduction for Paper or Print) is intended by the Author to be preſented to the Benevolent Subſcription at Lloyd's Coffee-houſe, for the Benefit of the Widows and Children of the brave Seamen and Marines, who fell in the Glorious Victory of Earl Howe on the Firſt of June.

Reſpectfully inſcribed to the Mayor of Bath.

DESULTORY THOUGHTS

ON THE

ATROCIOUS CRUELTIES

OF THE

FRENCH NATION:

With Obſervations on the Neceſſity of the War,

AND

A CALM ADMONITORY ADDRESS

TO ALL

Engliſh Jacobins.

BY A LOYAL SUBJECT TO THE KING AND CONSTITUTION OF GREAT-BRITAIN.

" When clouds are ſeen, wiſe men put on their cloaks;
" When *great leaves fall*, then winter is at hand;
" When the ſun ſets, who doth not look for night?
" Untimely ſtorms make men expect a dearth.
" *All may be well.* But if God ſort it ſo,
" 'Tis more than *we deſerve*, or *I expect.*
* * * * * * * * * * *
" By a divine inſtinct men's minds miſtruſt
" Enſuing danger; as by proof we ſee
" The waters ſwell, before a boiſterous ſtorm—
" But *leave it all to God.*
* * * * * * * * * * *
" Come, come, we fear the worſt—*all may be well.*
* * * * * * * * * * *
" Things at the worſt will ceaſe, or elſe climb upwards
" To what they were before."

SHAKESPEARE.

BATH, PRINTED BY R. CRUTTWELL,

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M DCC XCIV.

ADVERTISEMENT.

IT has been ſuggeſted to me, ſince the printing of the following ſheets, that fault would probably be found with them by *certain perſons*, becauſe I have beſtowed too ſtrong epithets upon Jacobins! I muſt confeſs,

" My pen has told the anger of my heart;"

and that is the beſt proof I can offer to ſhew the ſincerity of my principles, in anſwer to a queſtion propoſed to me by a democratic acquaintance,* " if " my conſcience approved of all that I had written " upon the ſubject?" But methinks, a man would

* The ſame perſon aſked me if I was not afraid? " Yes," ſaid I,—

" Thoſe that I reverence, thoſe I fear, the wiſe—
" At fools I laugh, not fear them."

" Yes, ſir," ſaid he, " but if you are not afraid for yourſelf, re-" member that you have a family!" I perfectly underſtood him, and replied, if ever it ſhould come to that, (which I think extremely improbable) it would be diſgraceful and diſhonourable, either for them or me, to live without joining with *honeſt men* in an active exertion to repel *all* ſuch *daring*, *raſh*, and *wicked attempts!* It is this mean, *cowardly* FEAR, that has been the chief cauſe of all the troubles in France!!! *See Briſſot's pamphlet.*

have

have both a bad and a cowardly conſcience, if he were ſqueamiſh about a choice of *gentle* phraſes, when he has an opportunity of expreſſing his reſentment againſt Jacobin principles! For what are Jacobins —true Jacobins? Let Monſieur Briſſot, who was once a Jacobin himſelf, inform us: he ſays, they are a "people of robbers, and ought to be exterminated[a] —incendiaries[b]—men who make ſanguinary decrees[c] —perfidious men[d]—banditti of people[e]--cut-throats[f] —a ſociety entirely abandoned by all true patriots[g]— a ſociety which is delivered up to ambitious and covetous leaders[h]—hypocrites[i]—deſpots, dupes, and rogues[k]—framers of laws of blood[l]—artful calumniators[m]—miſſionaries of blood[n]—pillagers of ſhopkeepers[o]—violators of all property[p]—tyrannical inquiſitors[q]—cruel oppreſſors of the poor[r]—men covered with crimes, and made up of ignominy[s]— ignorant anarchiſts[t]—vagabonds and the plunderers of conquered provinces[u]—thieves and deſpots[w]— domineering robbers[x]—haters of the Engliſh, the abuſers of all nations, and the determined enemies of mankind[y]—cruel cowards[z]—ferocious men, vile wretches, and aſſaſſins[a]—men who thirſt for ſlaughter in cold blood[b]—turbulent and ſeditious men[c]— men arrived to an exceſs in madneſs[d]—profligates[e]—

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[a] Briſſot, p. 118.—[b] Ibid.—[c] Ibid.—[d] p. 119.—[e] p. 100.—[f] Ibid.—[g] p. 101.—[h] Ibid.—[i] p. 99.—[k] Ibid.—[l] Ibid.—[m] Ibid.—[n] p. 97.—[o] p. 99.—[p] p. 93.—[q] p. 93 and 94.—[r] p. 91.—[s] p. 82.—[t] Ibid.—[u] p. 79, 80, and 81.—[w] p. 77.—[x] p. 76.—[y] p. 64, 65, and 66.—[z] p. 15.—[a] p. 25.—[b] p. 27.—[c] p. 44 and 45.—[d] p. 47.—[e] p. 53.

teachers

teachers of ſanguinary doctrines[f]—wanton and inſulting murderers[g]—ſenſeleſs people[h]—a gang of robbers[i]—flagitious verſatile men, exciters of terror, and atrocious Septembrizers* covered with blood[k]—men of eternal inſurrection[l]—CANNIBALS.[m]"

Such is the teſtimony of Monſ. Briſſot, a witneſs beyond all exception, and whoſe competence is undoubted; and as Mr. Burke obſerves, a man who knew every thing which concerned the revolution to the bottom, being himſelf a chief actor in all the ſcenes which he preſents.

Such being the caſe, what man will have the infernal audacity to avow himſelf a Jacobin, and what epithets of ſeverity are too ſtrong for ſuch a monſter? Is it poſſible not to feel an indignant

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[f] p. 57.—[g] p. 58.—[h] p. 32.—[i] p. 18.—[k] p. 13.—[l] p. 7.—[m] p. 46 and 47.

* "An epithet of the Pruſſian Cloots: a title invented by him, "to *immortalize* the authors of the maſſacres of September." This wretched fool, who left his own country with a large property to become a Pariſian *murderer*, *leveller*, and *anarchiſt*, is ſince guillotined through the intrigues of his *friend* Robeſpierre; may we not well exclaim with our firſt great poet,

"Haſte ſtill pays haſte, and leiſure anſwers leiſure;
"Like doth quit like, and *meaſure ſtill for meaſure*."

No doubt this *infernal chief* of the Jacobin republicans will, in good time, have a like quittance for his offences—he already begins to ſhew ſtrong ſymptoms of dread, and probably has ſimilar feelings to thoſe deſcribed by *Angus* of Macbeth's:

——————"Now does he feel his title
"Hang looſe about him, like a giant's robe
"Upon a dwarfiſh thief."

rage,

rage, and an ardent wiſh for "*hot vengeance*" againſt the commiſſion of crimes at once ſo cruel, wanton, and ferocious, ſo long continued and ſo unrelenting?

I admit that familiar and vulgar execrations, which in converſation would not be noticed, degrade the dignity of writing; becauſe ſober argument is preſumed to flow from the deliberate writer, and no man is ſuppoſed to reaſon juſtly in a paſſion—but unhappily, upon this ſubject, the arguments and evidence are ſo plainly, and have been ſo long ſet before us, that any man of common ſenſe cannot avoid reaſoning rightly even whilſt in anger. If the queſtion of *cui bono* ſhould be put to me; if I am aſked *what good* is expected to reſult from the vehemence of my expreſſions,* I reply, that I ſhould

* "What good will it do," ſaid a Democrate, "to rail at them? You may as well abuſe the devil for any harm it can do them, or for any thing they care!" "Very well" ſaid I, "this may be perfectly *philoſophical* in your own *opinion*; but what is the reaſon that you ſo often ſtand up in your conventicle, and abuſe the devil for an hour together? I preſume it is to warn your brethren not to follow any of his *damned ways*. You certainly do not treat *him* with more civility, or in more gentlemanly language, than I have done the Jacobins! And do *they* leſs deſerve it? You talk of *inflaming!* You are not afraid of kindling the devil's wrath when you call *him* names! No, nor I the Jacobins! You well know he is the *inveterate foe* to *humanity*, and, therefore, you very properly caution your audience not to copy his works, but to reſiſt and fight againſt him! So do I, my brethren, againſt the Jacobins! You talk of *conciliation!* When do you intend trying the experiment of conciliating your little audience to their old adverſary? You will ſurely never do this, for you are perpetually calling him what he deſerves, "The Father of "lies

ſhould not have eaſed my own heart, at the hazard of the regard and good-will of certain other men, had I not meant it ſhould do a *great deal of good!* When David curſed his enemies ſo bitterly, he meant juſtly to expoſe the wickedneſs and maliciouſneſs of evil men, and to deter others from practiſing ſimilar crimes: he attacks them in ſuitable terms of reproach, and denounces the judgment of heaven againſt their ſins. I know very well that there are

" Who love to amplify another's ſorrow,
" To much would add much more,
" And top extremity."

But on this ſubject, the moſt ingenious *amplifier* can hardly ſpur on his imagination to " *top extremity!*" All that I have done is an humble and well-meant endeavour to excite in Engliſhmen a juſt indignation and abhorrence of principles, ſo repugnant and monſtrous to the real nature of man! I have, therefore, beſtowed the mite of my poor labours on my countrymen, with a fervent wiſh that they may *all* unite in preſerving the eſtabliſhed religion and laws—the conſtitution and government of their country.

" All friends ſhall then taſte
" The wages of their virtue, and all foes
" The cup of their deſervings."

" lies and malice, and the enemy of mankind." So do I the Jacobins, who firſt excite men to *ſedition*, *murder*, and *robbery*, and then perſuade them to *impiety*, *blaſphemy*, and *atheiſm!!!*——INTER JACOBINUM ET DIABOLUM QUID DISCREPAT?

N. B. Two or three paſſages quoted in this work, and not marked with inverted commas, were taken from Mr. Bowles' excellent pamphlet upon the war, which the author recommends to the peruſal of every claſs of readers. A paſſage from another author was alſo forgotten to be marked.

DEDICATION.

TO

HENRY HARINGTON, Esq;

MAYOR OF BATH.

Sir,

A Literary work ſhould, in ſtrict propriety, have ſome reference to the character of the perſon who is ſelected to patronize it; and, therefore, the leaſt that will be expected by every one who has the happineſs of knowing you, in publick or in private life, is that the preſent offering ſhould poſſeſs a conſiderable degree of good ſenſe and ingenuity.

But, alas, my dear ſir, if thoſe who are condemned to ſee their names ſtand at the head of dedications, were to exact theſe terms as a previous condition of that licenſe, many a poor wight muſt be content to uſher his productions into the world, without being able to find a reſpectable ſponſor for them: and I am ſadly afraid that

comparing

comparing my performance with the character of the perſon to whom it is addreſſed, they will prove a perfect contraſt to each other; ſince I am too conſcious, that it can boaſt neither novelty, genius, nor profound inveſtigation of any ſort, no improvements nor elucidations of arts and ſciences, nor any thing that can communicate information or entertainment to your enlightened mind.

But my apology for this dedication ariſes from a nobler ſource; from an ardent deſire to reſiſt the pernicious doctrines now circulated with ſuch diligence in favour of the French anarchy, and to demonſtrate to the lower claſſes of people that, however flattering to their erroneous ideas of equality are the propoſitions of the republican monſters, they *would by no means be bettered by any change; but, on the contrary, would find themſelves plunged into the depth of wretchedneſs.*

This is a point which, important as it is, has not, as far as I have obſerved, been ſufficiently inſiſted on by political writers. I have, therefore, made it the leading idea in the following ſheets, and illuſtrated my remarks by quotations that may prove of infinitely more value than the text itſelf.†

† In my remarks and reflections, I am ſomewhat afraid of being accuſed of making too free with quotations from Shakeſpeare; *lugging them in,* as it is vulgarly called, by *head and ſhoulders* I confeſs,

To whom then could I dedicate a work, though of ſuch humble pretenſions, yet ſo laudable in its

---

feſs that I have ſometimes ſtepped out of my ſtraight path, on purpoſe to gather a *fragrant bouquet* from thoſe *wonderful compoſitions*; which have been beautifully compared to a *foreſt*, where oaks extend their branches, and pines tower in the air, interſperſed with weeds and brambles, and often affording ſhelter to myrtles and roſes. It is in this foreſt that I delight to range; becauſe it is ſo *unlike* our modern *gardens*, which are "*accurately formed*, and *diligently planted*;" but in Shakeſpeare's *wild foreſt*, there is ſo much of BOLD *nature*, "awful pomp of majeſty and endleſs diverſity," that every man may gratify his mind, and gather what he pleaſes for *his purpoſe*, without being *juſtly* accuſed of ſtealing through neceſſity from the barrenneſs of his own grounds: it is from *nature* only that he *borrows*, and ſhe is the creditor of *all men!*

"Nature herſelf was proud of his deſigns,
"And joyed to wear the dreſſings of his lines."

It was merely the effect of a note that I caſually met with in one of his numerous commentators, which gave birth to this trifling production: it may poſſibly, therefore, be ſome *extenuation* of my *fault*, that I have never been *unmindful* of him throughout my little excurſion; viſiting him as I could find opportunity, (and not with any difficulty of finding, but only where to chooſe) particularly whenever he talks of his *own country* and *countrymen*, which he often does with pathetic ſublimity, and ſometimes with an appearance of a ſpirit of prophecy: and in order to heap as much indignation as poſſible againſt cruel France, I have occaſionally *thrown in* what I could conveniently and conſiſtently collect from him upon that ſubject. This I was induced to do, from a *full conviction* that *no other author's writings* convey ſo *much force* in ſo few *words*, nor ſo elegantly illuſtrate a variety of ideas with ſuch conciſeneſs. A celebrated author, comparing the tragedy of Cato with one of his plays, ſays juſtly that Addiſon ſpeaks the language of poets, but Shakeſpeare that of MEN. His language, therefore, though ever ſo *often repeated*, can no more be called *ſtale* or *hacknied*, than *nature*'s herſelf. No wonder a noble author ſaid of *him*, that if human nature were quite deſtroyed, and no monument left of it except his works, other beings might learn what man was from thoſe writings!!!

purpoſes,

purpoſes, as to the Mayor of Bath? who, holding an office of the firſt magnitude in theſe critical times, and coming immediately after a predeceſſor, whoſe abilities might well impoſe a degree of diffidence on any who ſhould ſucceed him, has conducted himſelf with ſuch conſummate judgment and diſcretion, with ſuch ſteady loyalty to his King and Country, and with ſo marked an antipathy to thoſe doctrines and practices which diſtinguiſh the anarchy of France, as muſt enſure to him the regard and veneration of all who underſtand the real intereſts of the community.*

If I have executed my taſk with a feeble hand, I have done it with an honeſt heart, aud the beſt intentions. Ability cannot be expected always to keep pace with inclination. But I cannot help flattering myſelf, that amidſt the powerful hoſt that are diſcharging their intellectual artillery againſt the monſtrous ſyſtem of the French Republick, my humble ſhaft may be allowed to wing its flight, with the hope of doing ſome ſhare of execution. In this important conteſt every ſpecies of militant ſhould be encouraged, from the able veteran, to the raw recruit, and humble pioneer; and, as all cannot fight, let thoſe who ſtay at home

* The truly reſpectable and learned Abel Moyſey, eſq; our late worthy repreſentative in parliament, and one of the *Welſh* Judges.

contribute

contribute the exertions of their brain to the general purpose. Every man has his own method of discussing the same subjects; and the most inconsiderable writer may chance to present them in a dress which has not occurred to those of a far superior understanding. It, at least, requires some address, to write down *to the comprehension of that numerous class of readers, for whom my efforts are intended. In a work of this nature, style and diction are very inferior considerations, and therefore the reverse may be expected of the adage,*

Materiam superabat opus.

In confidence of your candour, and in humble hope of equal indulgence from the publick, permit me to subscribe myself,

My Dear Sir,

Your much obliged and

Most obedient Servant,

The AUTHOR.

BATH,
Aug. 14th, 1794.

AN ADDRESS

TO ALL RAGGED-BREECHED

ENGLISH JACOBINS.

IN deſcribing you by this title, I am far, gentlemen, from meaning to inſult you. It is only to denote your ſuperior reſpectability to thoſe of your brethren amongſt the French, who denominate themſelves perſons without any breeches at all.

This is too *bare* a compliment for you; and as French faſhions have ever been prepoſterous, unnatural, or childiſh, I hope you will be too manly to adopt ſo ſhameful a mode. You have leſs reaſon than any people in the world to copy the habits of your enemies the French; and their manners and cuſtoms, when imitated, have ever ſet peculiarly awkward on Engliſhmen.

In the courſe of this addreſs, I intend telling you ſome free truths. In the firſt place, let me inform you, that I am too modeſt to take upon me the merit of its being my original deſign to pay my compliments to you in this way, becauſe I thought you as inſig-

nificant in number as the good men were in a certain city of the Eaſt near 4000 years ago, when the Angel of the Lord cried out, "peradventure there ſhall be five righteous found "among you, I will not deſtroy the city for "five's ſake."—I confeſs then, that the idea originated with one of your friends, who ſuggeſted it to me from a motive of humanity, becauſe your being ſo few in number might, if you were raſh, expoſe your lives to inevitable deſtruction. I had written the following paper, *not* for you, as you may in the peruſal eaſily perceive; but for a daily evening paper, ſome part of which happening to read in the ſhop of one of your friends, who is a patriotic barber in the city, I obſerved him to be agitated and uneaſy; his face appeared much diſtorted, and he frequently attempted to ſpeak, which, when I had finiſhed reading, he did, and loudly exclaimed, "Faith, maſter, it is a pity to put it in the newſpaper you mention, for that being a loyal and ſtaunch government paper, the Jacobins and *Sans Culottes* will never ſee it; and if it is all true what you ſay, it is a great pity the poor ragged breeched ſouls ſhould not be warned of their danger, for it is not right to trap men without

without giving them notice; and who knows, continued he, but that ſome of them may put on their Engliſh breeches again, and others mend their old ones?"—"Well! I know not," ſaid I, "but thy ſuggeſtion is very reaſonable, nor haſt thou before uttered a ſyllable of truth or ſenſe, ſince Jacobiniſm firſt made thee wicked, mad, and fooliſh. I will do the thing." My only motive for writing this, was to do all the good in my power at this awful criſis, when every man ſhould lend an aſſiſting hand* to ſupport the good order of things we enjoy in this country.

It was in this manner (gentlemen of the ragged caſt) that I was left the honourable taſk of addreſſing you! Would to heaven it may have the ſame effect on you, as it has had on the patriotic barber; who, from being a mad, furious, deteſtable Jacobin, I have the pleaſure of informing you, is, with ſeveral of

* In a cauſe like this, and in a time like the preſent, there is no neutrality. They who are not actively, and with deciſion and energy, againſt Jacobiniſm, are its partiſans. They who do not dread it, love it; it cannot be viewed with indifference: it is a thing made to produce a powerful impreſſion on the feelings. Such is the nature of Jacobiniſm, ſuch is the nature of man, that this ſyſtem muſt be regarded either with enthuſiaſtic admiration, or with the higheſt degree of deteſtation, reſentment, and horror.

his friends, become a loyal ſubject, and a faithful friend to his country!

The tranſlator of a late celebrated French pamphlet ſays, in his well-written preface, "Such partiſans of a republic amongſt us as "may not have the worſt intention, will ſee "that the principles, the plans, the matters, "the morals, and the whole ſyſtem of France, "are altogether as adverſe to the formation "and duration of any rational ſcheme of a "Republic, as they are to that of a Monar-"chy, abſolute or limited; it is indeed a "ſyſtem which can only anſwer the purpoſe "of robbers and murderers."

The latter part of this ſentence has been often repeated: that a change of government would be of ſervice to thoſe who might gain ſomething in the ſcramble, and that it is only thoſe who wiſh it; becauſe, let whatever will happen, they cannot be in a worſe ſituation than they were before!!!—Now this poſition of gain or benefit to you, although many changes have been rung upon it, both by your friends and enemies, I moſt ſolemnly and poſitively deny.

In all changes of government there will immediately ariſe, upon its ruins, a worthleſs and

and abandoned ſet of uſurpers; certain men who are neither *Sans Culottes*, nor of your ragged tribe, who will controul ſuch fellows as you are, with an iron hand, and who will become a thouſand times more tyrannical to you, than the moſt arbitrary monarchical* government in the world.

We will ſuppoſe theſe uſurpers ſhall ſay, "The titles of the nobility ſhall be aboliſhed." Nay, we will ſuppoſe they ſhall be put to death, as they have been in France, for the crime of being well deſcended and of being rich; in ſhort, for not being ſuch *ragged* rabble as Jacobin thieves and murderers!—Have you the downright madneſs to ſuppoſe, that you will benefit by theſe robberies and murders?

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* The French people, far from exerciſing that ſovereignty with the phantom of which they are flattered and cajoled, have infinitely leſs real influence than they poſſeſſed under their former monarchy. With the name of freedom in their mouths, and perpetually reſounded in their ears, they are in a ſtate of the vileſt ſubjection and abaſement; to keep up the farce of republicaniſm, they are made to promote every meaſure projected by their tyrants; but to refuſe, to oppoſe, or even to heſitate, would be attended with certain and immediate deſtruction. Conſtitution after conſtitution is, therefore, readily accepted by them as ſoon as propoſed. Nor is there any plan, however abſurd or miſchievous, of which their eager acceptance would not be announced by a general diſcharge of artillery.

No! You may poſſibly be employed as executioners or ſlaves to the tyrants, but none of the plunder would you be permitted to touch; if any of you ſtole the ſmalleſt article, you would be immediately put to death, which is now conſtantly practiſed in France, under the pretence that the plunder becomes the property of the nation!!!

We will alſo ſuppoſe, for argument ſake, that the eſtates of the rich ſhall be confiſcated and ſold *dog cheap*, and this in your malice and envy you may be very glad of! But what good will it do you? You won't get an ear of corn from the lands, nor a mutton trotter from their fat paſtures: you have no money to purchaſe: and whatever you in your vain fancies ignorantly think, by heaven you will ſtill be ragged-breeched Jacobins!!!

I will ſuppoſe another circumſtance, that will no doubt rejoice the malevolence of your hearts:—You all hate parſons, do you not? Well then, ſuppoſe you have none, and that the church lands and tithes are annihilated, will you profit from the deprivation and robbery? Not a jot. You pay no tithes! of what uſe then will be the abolition of them to you? Not a grain of the glebe will come to your ſhare;

ſhare; not a morſel of the fleſh of even the poor and much-envied little tithe pig will be your portion! "who then will gain theſe benefits?" cry you; why, a uſurping ſet of villains, who will rapaciouſly ſeize on all, and tell you it is to pay the expences of the ſtate! and they will not give you one penny of it; no, not a farthing: touch it, and you die: aſk them, and they will treat you with contempt and ſcorn; they will probably ſay to you, Go and fight; go and work! we will not ſupport idleneſs. Alas! then, what will be your wretched condition? There are no pariſhes for you to fly to for ſupport, no poor-houſes and work-houſes for your aſylum; nor can the merciful hands of thoſe who were once rich, nor the kind offices of the benevolent clergyman, be now extended towards you? No, the change can be of no ſervice to you, but quite the contrary; becauſe you neither now pay any thing to church or ſtate; and yet the wiſdom of your government lets none of you ſtarve.

Let me tell you a little what would be the conſequence of this change to yourſelves. Numbers of you muſt of courſe be out of employment; for ruined and perſecuted people can no longer employ idle footmen, coachmen,

coachmen, chairmen, grooms, huntſmen, &c. alſo manufacturers, artificers of various denominations, and even numerous huſbandmen with their wives and children, muſt be idle and ſtarving!—And now what do you think your government will do for them? Nothing! You will all have a promiſe of equality, which in the nature of things, as well as the ſort of liberty you *imagine*, can never be carried into execution.

This will be your *equality!* that you muſt all work equally hard to live; and your *liberty* muſt be to form aſſociations to prevent what the induſtrious ſhall earn, from being raviſhed and plundered by the rapacious hands of the thieviſh and idle.* But the immediate buſineſs that your government will have for you, will be to make you fight againſt your friends and relations, your maſters and your acquaintance; and if you ſhould have no

* As liberty is an exemption from tyranny, or freedom as oppoſed to neceſſity, it is impoſſible to enjoy it without a compact between a people, to preſerve their lives and property from thieves and murderers: nor is it, as Cicero has defined liberty, the power of living after a man's own deſire, without any cauſe or impediment to oblige him to do one thing rather than another; for if that were admitted, men would live under neither ſocial law nor order, and each would abuſe or plunder his neighbour with impunity.

ſtomach

ſtomach for committing theſe abominable and irreligious actions, you will be hanged for your diſobedience. It is aſtoniſhing, my friends, what you have to go through, and all without a poſſibility of effecting any thing to your advantage!!

You muſt have millions of oppoſers among your countrymen,* your lives of courſe will be as uncertain of being ſaved, as the oppreſſed: for looking upon you as the enemies of the human race, who is there that would not, by any means in their power, put you to death with the ſame eaſe of conſcience as they would a viper, a rat, or a mad-dog? You certainly ſtand no better chance in your turn, than thoſe you would rob and murder!

Yes, Gentlemen, you ultimately would have the worſt of it; for in times of anarchy, proviſions of all kinds become in a ſhort time

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* The gradation of property in the people of this country, will ever inſure its ſafety; their tenaciouſneſs will make them always ready to unite in aſſociations, to defend it from the rapacity of thoſe who have none; and although theſe may be rather more numerous, yet thoſe who have much, and thoſe who have but little property, will be the ſtrongeſt party, from being better prepared for immediate reſiſtance, if they will but unite, (and unite they ought) for Sans Culottes will plunder thoſe who have little, as well as thoſe who have much!

ſcarce

ſcarce and intolerably dear; and as you cannot purchaſe them, you then muſt either ſtarve or be hanged for ſtealing; but the moſt unfortunate part of the later alternative is, that, however ſkilful you now may be in the practice of pilfering, you will then find it extremely different, if not utterly impoſſible, to have the ſatisfaction of ſtealing at all, owing to the general ſcarcity, and good look-out againſt ſuch miſerable wretches as yourſelves. The real truth of what I aſſert, you may now ſee exemplified in France. The blackguard populace belonging to the infamous ſection of Marat, came the other day to the Convention, and demanded meat; they told them that they had none to give them: "then," ſaid they, "we will veil the rights of man in the Hall of the Convention;" but this they were reſtrained from doing, by the fear of their maſters' *guillotine!* This, however, has been ſince done in one of their popular clubs! You ſhall judge a little farther of their ſituation in reſpect to proviſions, ſince the *happy* change of their religion and conſtitution. The French markets ſeven years ago, when I lived in France, were the cheapeſt and moſt plentifully ſupplied in Europe. I have bought beef, mutton,

ton, veal, and pork, for two-pence halfpenny and three-pence per pound; turkies and geeſe for a ſhilling and fifteen-pence each,* and every article of proviſion in proportion.

This was in the days of abſolute monarchy: ſee the reverſe in 1794. Such has been the ſcarcity of proviſions in Paris, that one day a calf's pluck ſold for 20 livres, and a capon for the enormous price of 47 livres; and according to the rate of the *maximum* eſtabliſhed by the Convention, beef ſells for eight-pence per pound, mutton nine-pence, veal ten-pence, pork nine-pence, &c. &c. But theſe are the *bleſſed* days of *liberty*, *equality*, and *happineſs*. Behold the effects of the Rights of Man!! But do you not think he has a right to eat a little cheaper? Yes: but he cannot even eat at this rate. The *maximum* is either diſregarded or evaded, and if he will ſatisfy his *rightful* appetite with a pound of beef or mutton, he muſt pay a much greater price: and this is not all; for the Rights of Man tell him, he may ſwallow as much beef, mutton, &c. as *often* as he pleaſes; but the rulers of the Rights of Man

* Not in Paris, but in the province of Picardy.

ſay,

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ſay,

ſay, you ſhall *often* be *without any*, and if you grumble, you ſhall be taken up as a ſuſpected perſon,* and be executed accordingly; and then they only cry, *C'eſt un homme de moins!*† Now you think it very hard to pay‖ three-pence or four-pence a pound for meat, and other proviſions in proportion. I know you think it dear, and you abuſe the government of your country, becauſe you have it not cheaper! *Be not deceived!* I tell you that, if a change of government were to happen in this country by the machinations of wicked men, the ſame calamity would preſently happen among you, and *ſtarvation* would be the cruel death of your wives, children, and yourſelves!!

I ſay again, *be not deceived!* Some of you who are very vicious, very ignorant, and very ſtupid, imagine, that becauſe a revolution

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* Moſt of the decrees of the Convention are not only cruel, but childiſhly abſurd and ridiculous; women who purchaſe fiſh twice the ſame day, are regarded as whores, and carried to priſon on *ſtrong* ſuſpicion of counter-revolutionary principles!!!

† A phraſe commonly made uſe of by unfeeling Frenchmen: *it is only one man the leſs.*

‖ Very good coarſe pieces of beef may be bought in various parts of the kingdom for two-pence halfpenny per pound; and I aver to have witneſſed the fact within this month, at Totneſs and other places.

with

with all its horrible effects has taken place in France, it is alſo neceſſary the ſame ſhould follow here; but the diſtinction is ſo plain and evident, that I am almoſt aſhamed to point it out to you.

The French had an abſolute monarchy, a tyrannical, bankrupt, rotten government; a nobility which ſhackled the freedom of the people; a ſtanding military force of 300,000 men over-awed the nation; a bigotted, unſound religion; an over-rich clergy, with multitudes of uſeleſs lazy monks, friars, &c.

In ſhort, the *nobleſſe* and the clergy poſſeſſed almoſt all the riches of the kingdom, and neither the property nor perſons of the other claſs of people were ſecure from violation. But what was moſt particularly repugnant to the happineſs and liberty of a people, was the unjuſt mode of executing the laws of the land. They had no juries! The rich were ſure of obtaining their ſuits againſt the poor. Arbitrary impriſonment of any man whom they diſliked, or wiſhed to be revenged on, was often eaſily procured,* either

* This was called, a Lettre de Chachet, un ordre arbitraire du Roi de France, en forme de lettre, adreſſé à une perſonne, pour l'exiler, ou même pour l'empriſonner.

by

by intereſt or money, and the unfortunate victim was thrown into a dungeon to periſh without redreſs. In civil and criminal cauſes, the trials were a mere mockery of Juſtice.

The judges often rejected the evidence of the priſoner's witneſſes; whilſt on the other hand, they frequently ſuborned falſe witneſſes, in order to convict thoſe whom they were pre-determined ſhould be condemned; and in order to keep their unjuſt mode of conviction ſecret, which might otherwiſe make their arbitrary decrees deteſted, and their government unpopular, the people were reſtrained from being preſent to hear theſe ſcandalous trials, the unhappy conſequences which flowed from corrupt judges, a tyrannical nobility, and an abſolute monarchy. As to the rights of the nobility, their feudal power was enormous.

You think our game laws very ſevere, which prevent your poaching to the injury of yourſelves and families, and which often has been the means of bringing many of you to the gallows. I ſay, you think it extremely hard to be reſtrained from taking the property of other people, and which if you are raſh enough to do, the laws of your country

try have provided a ſuitable puniſhment for the offence, in making you pay five pounds, or a month's impriſonment. But how mild is this in compariſon with the rights claimed by the *ci-devant* nobility of France! How would it have made you tremble, to ſee a gaping gallows ſtaring in your face, to inform you that if you dared treſpaſs upon that eſtate, you ſhould ſurely meet with its fatal embrace; or if a more gentle ſentence were offered to you, it muſt either have been impriſonment as ſlaves in the gallies, or a fine much too heavy for the purſe of *Sans-Culottes!* Now, *Meſſieurs les Jacobins*, you muſt be the moſt barbarouſly ignorant people in the world, not to perceive the total difference of the former government in France, (which required ſome ſalutary change) and that of the conſtitution of your country, which requires none at all.

If I were to point out the difference, it would be treating you as mere children or drivellers, for you cannot be unacquainted with your being in a ſtate as oppoſite as the poles. You have a limited monarchy, a mild, good king, and a juſt government; you have equal laws for the peaſant and the prince, you cannot be unjuſtly condemned! You have

juries

juries who are your equals, to be your judges! The Nobility cannot oppreſs you, but on the contrary, are your friends in giving you employment, good wages, and much alms; they are, beſides, your hereditary counſellors, and ſupporters of the rights of your conſtitution. Your Houſe of Commons is a body choſen by yourſelves, to watch over and guard the liberties of your country, and they preſerve a balance againſt the encroachments of the crown and nobility; they form the great and grand baſis; they are your friends, advocates, and defenders of our conſtitution, and which never can be overturned whilſt they are ſupported.

Having thus explained a few facts to you, I hope you will ſeriouſly reflect that a change cannot be of any ſervice to you, and that you will not only heartily and cordially join againſt your natural enemies the French, but againſt any of your unnatural countrymen, who might wiſh to imitate them. Let me then earneſtly intreat you, for the ſake of your innocent wives and children, and every thing that is dear to yourſelves, to take care you do not ſpeak againſt your lawful ſovereign, and the excellent conſtitututution of your

your country. Remember the recent fate of ſome evil-intentioned men, who have been juſtly puniſhed for uſing ſeditious expreſſions: and can the deſtiny of ſuch perſons be commiſerated? wretches, who with the fire-brands of anarchy

"Would, with their ardent zeal, ſet realms on fire."

No, gentlemen, neither the *quondam* popularity and oratory of a Fox,* a Sheridan,

* It appears not a little ſingular, that theſe gentlemen of the minority, with a few others, ſeemed to be in poſſeſſion of all the humanity and pity of the Houſe of Lords and Commons. They viſited them on board the hulks, with all the tenderneſs of brethren in unity. They embraced, ſympathized, and wept together; and, to compleat the impudent farce, they attempted to abrogate the laws of that country, by which they were ſo juſtly condemned for endeavouring to excite ſedition. Is it to be ſuppoſed that the motives of theſe gentlemen proceeded from patriotiſm and humanity towards ſuch infamous men? No, it was for no other reaſon, but to make as much noiſe as they could in the nation, and a wiſh that no law might reach them, when in a ſimilar ſituation. It will not be conſidered as a breach of charity to ſay, that were theſe orators employed by government, (which is what they want, and the only reaſon why they do oppoſe adminiſtration) they would be as violent in their long and tedious ſpeeches againſt their friends, Meſſrs. Muir, Palmer, Margarot, Skirving, and other ſeditious perſons, as they now harangue for an extenſion of mercy, and the breaking of good and ancient laws, in order to ſave the cruel enemies of their country! Nor can this be ſoftened into the gentle term of *miſtaken lenity*, but a downright palpable COALITION of PRINCIPLE and SENTIMENT!!!

a Grey, a Stanhope, or a Lauderdale, can ſave you from the diſgrace of tranſportation. In vain would theſe mighty talkers viſit you. Bootleſs would it be to you, that they ſympathiſed with your diſtreſs, or gave you goſſip counſel, and called you holy martyrs to anarchy. No good man, no man of common honeſty, no man who has the leaſt principle of GOOD-WILL TOWARDS MEN, ~~that~~ could poſſibly regret your exile from a country whoſe juſt laws and happy conſtitution you wanted to violate and overturn, and in their place to ſubſtitute rapine, confuſion, and murder. Can you conſiſtently think, that your peaceable countrymen would tamely ſuffer you to do theſe things, proceeding from your caprice, diſcontent, pride, envy, deſpair, and malevolence? No country upon the face of the globe, would permit ſuch people as you to diſturb their government: were you to attempt it in ſome countries, you would, inſtead of being tranſported, be inſtantly put to death without any form of trial:* for ſedi-

* As Danton and others were very lately, for ſpeaking againſt their infernal laws, when going to be tried for *ſedition!!!*

tion,

tion* is the greateſt crime that can be committed by human beings; and whoever ſtirs it up, imitates the devil when he rebelled againſt his God! In no country then can it be lawful or juſt to raiſe a popular commotion, either by words, writing, or actions; and it is extremely remarkable, that in the hiſtory of all nations it has ever ended peculiarly unfortunate to thoſe who were the firſt cauſers of ſedition!†

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* One of our poets has damned a ſeditious wretch to everlaſting puniſhment in theſe words:

——————— Thou return'ſt
From flight, *ſeditious* angel;
But if thou haſt deform'd this earthly life
With murd'rous rapine and *ſeditious* ſtrife,
In everlaſting darkneſs muſt thou lie,
Still more unhappy that thou canſt not die.

† In our own country, it is remarkable that, in the civil wars, the firſt promoters of it were the firſt ſacrificed, and of thoſe who ſigned the death-warrant of Charles the Firſt, only one died in his bed; but in the French Revolution it is ſtill more extraordinary, that, in the period of little more than a twelvemonth, thoſe who ſigned the inſtrument for the death of Louis XVIth are all put to death, by the *very judges* who tried the king. We read in the hiſtory of ancient Rome and Athens, that the firſt movers of ſedition always met with their juſt fate, by being either hurled from the height of the Tarpeian rock, or tumbled head-long into the ſea. May a ſimilar fate attend every diſturber of the Britiſh government!!!

If any of you are diſcontented with the government you live under, if you are oppreſſed and unhappy under its yoke, then it is very right for you to tranſport yourſelves to a ſoil that you think will be more favourable to the ideas you entertain, inſtead of diſturbing tranquillity of thoſe who are contented. Follow the example of —— ——, who, inſtead of killing himſelf like the virtuous Cato, for the good of his country, *(or rather when he could no longer ſerve it)* departs from it, becauſe he is not permitted to alter her religion, laws, and government, to wild ideas of his own creation, framed however at the ſame time to gratify the pride, ambition, and malevolence of ſome of his followers. If any of you poſſeſs ſuch unbounded principles of Jacobiniſm, that you cannot poſſibly reſtrain your ſwelling hearts from rage, or that your indignant minds are too free and *noble* to be ſhackled down from doing miſchiefs of the greateſt magnitude; then it is time for you to tranſport yourſelves, inſtead of being tranſported by the laws of your country! Go with the ARCH ANARCH! he will teach you the improvements of a mutilated religion, which, in a very little time, will infallibly lead you to

to have NONE AT ALL! then your *great work* is FINISHED! You will be then, and not till then, true JACOBIN SANS CULOTTES, and fit to aſſociate with ſuch deſperate ſort of villains as ſome of Shakeſpeare's murderers, who thus expreſs themſelves,

" I am one,
" Whom the vile blows and buffets of the world
" Have ſo incenſed, that I am reckleſs what
" I do to ſpite it."

" And I another,
" So weary of diſaſtrous tugs with fortune,
" That I would ſet my life on any chance
" To mend it, or be rid on't."

Such MONSTERS are the *French* Jacobins, who call themſelves *republicans* and *levellers!* Do not imitate them, my countrymen, unleſs you wiſh for the unnatural ſhock of a *violent* death, (which many of *them* daily receive) and the *probable* conſequence of an ETERNAL PUNISHMENT HEREAFTER!!!

" If that the heavens do not their viſible ſpirits
" Send quickly down to tame theſe vile offences;
" Humanity muſt perforce prey on itſelf,
" Like monſters of the deep."

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REFLECTIONS, &c.

LATELY reading a certain author's remarks, written about twenty years ago on ſome particular paſſages in Shakeſpeare, ſome of them very forcibly ſtruck me, as remarkably applicable to the preſent diſtracted affairs in France. Shakeſpeare, who, above all men that ever lived, beſt underſtood the anatomy of the human mind, makes one of his unamiable characters ſpeak thus:

Thou, Nature, art my goddeſs; to thy law
My ſervices are bound; wherefore ſhould I
Stand in the plague* of cuſtom, and permit
The courteſy† of nations to deprive me.

The author, in order to illuſtrate the above text, makes the following ſenſible and judicious obſervations; to which, I believe, every honeſt mind will

* The commentators are not agreed upon the ſenſe of this word, in the place where it is here uſed; but I think that the meaning of it would be ſufficiently clear, if it were exchanged for *tyranny*.

† By *courteſy* is meant certain *uſages*, ſo ſtiled in the common law of England.

agree,

agree, and readily enough confeſs that the preſent French government is conducted by ſuch a *legiſlator* as is here deſcribed.

" Thus," ſays the author, " do all profligates who " deſerve to be outcaſts of ſociety, betake themſelves " to the aſylum of nature; whenever the laws of " God or man oppoſe their vices, they immediately " adopt her for their deity and their *legiſlator*, " whom they cannot fail to find a moſt indulgent " patroneſs, as they are ſure to interpret all their " own wills and paſſions to be her unerring dictates. " Lucretius, the expoſitor of Epicurus, in his unphi- " loſophical poem on the nature of things, addreſſes " himſelf to the ſame Goddeſs, under the appella- " tion of Venus, whom he makes to precede and " ſuperſede the Gods, repreſenting them as a ſet of " lethargic beings of her creation, and leaving them " to doze away their immortalities wrapt up in their " empyreal pantheon.

" The pride of men is amazing! rather than ac- " knowledge any intelligence ſuperior to themſelves, " they chuſe to refer the manifeſt wiſdom and power " of the Deity to blind chance and inert matter " alone! *and call God's providence a lucky hit.* And " yet this can hardly be deemed *impious*, becauſe " it is ſo miſerably ſtupid."

It is true!—Impiety is ſtupid; but we alſo know that the rankeſt impiety, and groſſeſt ſtupidity, too often poſſeſs the minds of individuals: and this is not ſurprizing, when we reflect that man, in his *baſeſt quality* or *degraded ſtate*, ſinks the dignity of his nature far below the level of the brute creation!

his

his humanity, gratitude, truth, and honour, as utterly loſt as Satan's, when, through, his impiety and ingratitude, he loſt his angel's mind, and choſe *rather to be the firſt of devils than an inferior angel!!!* I obſerve, that ſuch a frenzy or alienation of underſtanding may ſometimes ſeize upon the minds of individuals; but it is truly wonderful, when a great and generally enlightened people becomes at once a nation of *profligates!* a heretofore religious people ſuddenly transformed to *barbarous murderers*, and rapacious robbers; neither reſpecting the courteſy of nations, nor "ſtanding in the plague of cuſtom:" a ſet of bloody people, worſhipping the convenient goddeſs Nature; denying and defying a providence, inſulting the moſt noble and rational faculties of man, by telling him he has no occaſion for *religion*, and he ſhall exerciſe none!!!

Thus would theſe transformed demons deprive men of the only conſolation they have left to ſupport them under the preſſure of the calamities of life. The author of the above remark upon Shakeſpeare, could hardly ſuppoſe that *ſuch ſtupid impiety* could be found even in the fooliſhneſs of individuals! how much then would the amiable author be ſurprized, (if living) to ſee a *whole nation* become at once thus *impious* and *ſtupid!!!* Indeed this impiety did not ſo *ſuddenly* appear; it had been long growing, and had taken ſuch deep root, that it not only ſprung up in certain places, but had even extended its branches over the greateſt part of the French nation: but the dire effects of its baneful and gloomy ſhade were particularly diffuſed by

by that claſs of people which PRIOR, in his *Paulo Purganti*, obſerves, ſhould ſet the example.

" Beyond the fix'd and ſettled rules
" Of vice and virtue in the ſchools;
" Above the letter of the law,
" Which holds our men and maids in awe;
" The better part ſhould ſet before 'em
" A grace, a manner, a decorum;
" Something that gives their acts a light,
" Makes them not only juſt but bright,
" And ſets them in that open fame,
" Which witty malice cannot blame."

Far from attending to ſuch ſober admonitions, it was the *better part*, or the part that *ought* to have *been better*, with a numerous tribe of authorlings, that firſt trampled upon all fixed and *ſettled rules*, and compleatly routed virtue from the ſchools; it was the higher ranks who ſet the moſt infamous examples of open immorality and luxury, whilſt the venal ſycophant writers, encouraged by their patronage, inculcated the moſt pernicious and deſtructive doctrines! And, alas! what a dreadful catalogue of evils, with grim deſpair at their head, has ariſen in conſequence of ſuch *amiable* principles being cheriſhed, it was from theſe immoral tenets being duly nouriſhed, that they pretended to foreſee *times* when all ranks of mankind would be perfectly free, content, and happy! wrapt up in a wild viſionary ſecurity, they ſcorned and laughed, and in their own conceits were men of perfect wit and wiſdom!—Vain, witleſs, ſhort-ſighted fools as they were, not to know, not

not to reflect, that whenever religion was once wrested from the common people, from that moment they armed the very wretches they despised, (yet taught) with swords and daggers to kill their forward foster-fathers! for take away all sense of religion from the vulgar, and they at once imagine there is no criminality in sins of the greatest magnitude: then adieu to all reverence, obedience, and esteem; then confusion, murder, plunder, and *civil war*; then "love cools, friendship falls off, brothers divide, in cities mutinies, in countries discord, in palaces treason, and the bond cracked betwixt son and father."

Now no principle can be more evident of the horrible consequence of a falling off in religion, and an avowed impiety of a nation,* than what is now acting

* It will not, I trust, be considered as an uncharitable conjecture, if I venture to state it as possible, that the present rulers of France reject christianity, not because they disbelieve it, but profess to disbelieve it, because it is convenient to reject it. Infidelity, if it have any claim to sincerity, is the result of diligent investigation, for which neither the persons are qualified, nor the times fitted. To reconcile the doctrines of Christ, with the principles of anarchy, was an hopeless attempt: they knew it to be impossible that order should unite with confusion, or rapine and murder with charity and brotherly love. It was indispensably necessary to their purpose, that the belief of christianity should be totally eradicated. And they were not at the pains, nor indeed could they spare time to examine the records and monuments of antiquity, to colour and gloss their decrees. It is easier to calumniate, than to refute evidence, or establish fact. Fanaticism and priestcraft were found to be words of such potent effect, that all arguments ceased to be necessary, and the faith of ages was at once swept away by the magick of these frightful sounds. Had the exertions of France been confined to the reform of her church, a good christian would have looked on, not without anxiety, indeed, but with the pious hope for her

acting upon the troubled and bloody threatre of France; and remarkably ſimilar to what happened to degenerate Rome of Old, and all the country of Italy, when her inhabitans were no longer virtuous, and ſcrupled not to violate the holy ceremonies of religion! Italy at that period (ſays an ingenious tranſlator of Tacitus) was overwhelmed with calamities, new wounds inflicted, and the old, which time had cloſed, opened again and bleeding afreſh! Cities ſacked by the enemies, and the fertile country of Campania made a ſcene of deſolation; Rome laid waſte by fire; her ancient and moſt venerable temples ſmoaking on the ground; the capitol wrapt in flames by the hands of frantic citizens; the holy ceremonies of religion violated; adultery reigning without controul; the adjacent iſlands filled with exiles; rocks and deſert places ſtained with clandeſtine murder; and Rome itſelf a theatre of horror, where nobility, and deſcent, and ſplendour of fortune, marked men out for deſtruction; where the vigour of mind that aimed at civil dignities, and the modeſty that declined them, were offences without diſtinction; where virtue was a crime that led to certain ruin; where the guilt of informers, and the wages of their iniquity, were alike deteſtable;

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her return to the ſimplicity of the goſpel. What have we ſeen? Not a reform, but a total annihilation of her church: not a return to the ſimplicity of the goſpel, but a denial of Chriſt. Aware, that, in rejecting the Revelation of the Goſpel, they relinquiſhed all pretenſions to a future ſtate of happineſs; and ſenſible, perhaps, that the expectation of another life might retard their purpoſes by endangering their means, they boldly proclaimed death to be a perpetual ſleep.

where

where the ſacerdotal order, the conſular dignity, the government of provinces, and even the cabinet of the Prince, were ſeized as lawful prey; where nothing was ſacred, nothing ſafe from the hand of rapacity; where ſlaves were ſuborned, or by their own malevolence excited againſt their maſters; where freed men betrayed their patrons; and he who lived without an enemy, died by the treachery of a friend!!!

This is a horrible *pictural Schizzotto*, although not near ſo infernally ſavage as the grand Pandemonian one now exhibiting in France, where their cruelties are ſo enormouſly great, that King Herod's of old ſtory appears in compariſon quite a *childiſh* affair, a mere *pelting* miniature, not larger than would become the picture of a ring for the infernal finger of a Jacobin! Yet in the above picture, it is almoſt impoſſible for any one not to be ſenſibly ſtruck with the parallel!! And ſtill farther, if it be conſidered, that at this very period of Italy's miſery, their troops were ſo numerous, that the camps actually overflowed with ſoldiers; ſtill, from inteſtine diviſions and foreign enemies, they could not ſave their country! This moſt probably will be the caſe with France, before the ſacred pure ore of order can be extracted from the crucible, which now ſo fiercely boils with the baſe metal of compound confuſion! It is very remarkable, that the gentry who took ſuch uncommon pains to propagate what they called their enlightening principles of philoſophy, reaſon, religion, and liberty, have now proved themſelves to be like the fooliſh fellow in the fable, who cheriſhed the frozen adder in his boſom, till he revived

to

to ſting his thoughtleſs benefactor to death. Thus has it been with thoſe people who ſo fondly and madly cheriſhed this deceitful and treacherous viper of the mind! They have fallen victims to their own vain fantaſies and deluſions! They have been ſacrificed upon thoſe very altars they themſelves raiſed! They have been ruined, deſpoiled, and murdered, upon principles of their own creating, when they taught the vulgar ſons of darkneſs to deſpiſe religion, and to ridicule and perſecute her paſtors! and ſoon their pious pupils learned to do more: THEY MURDERED THEM!!! The remnant of theſe preceptors and example-ſetters, may now with great truth exclaim,

" The Gods are juſt, and of our ſeveral vices
" Make inſtruments to ſcourge us!"

And whatever ſcourge may afflict this impious and bloody nation, every heart muſt be ſo *ſtiffly* cold to their ſufferings, as almoſt to provoke the exclamation,

" This judgment of the heavens that makes us tremble,
" Touches us not with pity."

And in extenuation of this ſentiment, which to a careleſs reader may at firſt appear ſomewhat tinged with inhumanity or unamiability; I will ſubjoin the remark of a celebrated author upon this paſſage: " There is ſomething inimitably juſt and fine " in this paſſage; we certainly feel ourſelves dif- " ferently affected towards the wretched in the " common lot of life, and thoſe who ſeem to be " diſtinguiſhed

" diſtinguiſhed as the more immediate objects of
" divine chaſtiſement: our minds in the latter caſe
" become impreſſed with a ſort of pious awe, which
" reſtrains our compaſſion, leſt the too free indul-
" gence of it might ſeem to arraign the juſtice of
" Providence. This is a trait of human nature, ſo
" very little obvious to common capacities, that
" though all muſt have been ſenſible of the feeling,
" ſo few have had penetration enough to inveſtigate
" the cauſe, that I dare ſay, many have been aſhamed
" to confeſs it, as imputing it to a deficiency of ten-
" derneſs in their own hearts."

If ever there were a cauſe to ſtimulate the minds of men with an univerſal paſſion of indignation and deteſtation, it muſt be that of the remorſeleſs villainy of the French nation! whoſe crimes are as the " *vaſty deep*," or the " *multitudinous ſeas*;" and like that raging element, ungovernable and unfathomable!—I again repeat it, that if ever immutable truth and right reaſon can find their way into the ſouls of men, and poſſeſs them with an *union* of ſentiment, it muſt be at this awful juncture, at this dreadful criſis, when a blaſphemous and cruel nation denies a God, and murders his believers, ſaying

" *No more—'Tis fooliſh!*"

But, as our illuſtrious bard obſerves,

" Wiſdom and goodneſs, to the vile ſeem vile!
" Filths ſavour but themſelves."

Thus, in ſupport of the above text, I ſhould ſuppoſe the compaſſion of the moſt humane and deli-

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cate mind would be reſtrained. Who but an aſſociate in their guilt would not wiſh to ſee the preſent rulers in France, and their ſanguinary abetters, become the objects of divine chaſtiſement; and then exclaim,

" This judgment of the heavens, which makes us tremble,
" Touches us not with pity."

And it is this love of even-handed juſtice, which, in the tragic drama, touches us not with pity, yet makes us tremble at the juſt puniſhment which overtakes the *ſanguinary tyrant!!!*

There is another paſſage in Shakeſpeare, which I ſhall quote for the ſake of a prophetic remark. The character is made to ſay,

" ——— We'll hear poor rogues
" Talk of court news, and we'll talk with them too;
" Who loſes, and who wins; who's in, who's out;
" And take upon 's the myſtery of things,
" As if we were God's ſpies.

The above ſpeech excellently deſcribes the character of the old *quidnuncs* ſo well ridiculed by Mr. Addiſon, indeed of the coffee-houſe politicians of all times; and which well rebukes the idle preſumption of thoſe vain ignorants, who pretend to canvas the myſteries of ſtate and inveſtigate the *arcana* of government, (as if they were of a ſuperior order of intelligence) without any knowledge in the ſcience of civil polity, or the leaſt capacity for the arts of empire. Such intermeddlers, by inſinuating themſelves to be the *demagogues* of the *populace*, have

have often perplexed councils, and *ſometimes overthrown kingdoms.* For as it is the few who govern in all ſtates, their ſtrength muſt neceſſarily be founded more in *authority* than *force*; and when once rule and royalty have been rendered the objects of general diffidence or contempt, what curb is there to reſtrain the many?

" Slaves and fools then
" Pluck the grave wrinkled Senate from the bench,
" And miniſter in their ſteads."

How truly this has come to paſs, in reſpect to the French nation experience teſtifies! and I am thoroughly convinced that the French revolution was much ſooner and more eaſily effected than otherwiſe it would have been, (if much of its origin might not be dated from it) by the baſe multitude of furious *quidnuncs*, who frequented the numerous coffee-houſes, and other idle meetings, where

" Like ſcurvy politicians, they ſeemed
" To ſee the things they did not."

I am the more perſuaded of this, from my having very frequently heard this vile medley of politicians* moſt vociferouſly abuſe their king and government

* Such ſort of raſcals as Shakeſpeare has deſcribed the Roman vagabonds to have been towards the downfall of that Empire, who

Sit by the fire, and preſume to know
What's done i' th' Capitol; who's like to riſe;
Who thrives, and who declines: ſide factions, and give out
Conjectural marriages; making parties ſtrong,
And feeble ſuch as ſtand not in their liking,
Below their cobbled ſhoes.

a few years before the revolution; and in many of the coffee-houſes they were become ſo daring, as to turn out any perſon whom they ſuſpected to be a ſpy! There was not a day but they openly vilified the Royal Family, and the *haute Nobleſſe* about the court, with ſome ſlanderous ſtory, or impudent ridicule. In ſhort, a freſh-invented lie ſeemed to be the regular order of each day, ſupported by five hundred others of leſs notoriety: the more improbable or palpable the lie, the more readily it was believed, and the more greedily ſwallowed. I moſt ſolemnly believe, that almoſt all the ſcandalous ſtories related of the late unfortunate Queen* were the invention of thoſe infamous newſmongers; witneſs the infernal lie they invented, and which they accuſed her of (to the indignation of all Europe) at her trial concerning her infant ſon. It was not poſſible that thoſe *ſcurvy politicians* could dive into the ſecrets of the court and cabinet, yet "they ſeemed to ſee the "things they did not." If it will not be allowed that theſe turbulent coffee-houſe politicians and clubbiſts did contribute in any material degree to

* The French are not only the greateſt liars, and the moſt vain boaſting people upon the face of the earth, but are altogether the moſt calumniating, cowardly, and cruel. I have lately ſeen a pamphlet called, the Life and Death of Marie Antoinette, late Queen of France; which, for indecency, lies, calumny, invention, and impudence, has not its parallel in the annals of the preſs. The work is a diſgrace to a man of any nation; and yet, ſuch is the atrocity of the wretch, that he acknowledges himſelf to be a Monſ. W. S. Delome, of the only nation in the world that would countenance ſuch notorious and deteſtable falſhoods, and for which he deſerves to be baniſhed to a country inhabited only by ſavage beaſts, and ſuch vermin as himſelf.

effect

effect the revolution, by their continual calumnies, lies, and harangues, (to bring the king and government into contempt, in order to alienate the minds of the people) yet moſt certain is it, that theſe miſcreants have been the cauſe of the moſt bloody part of the revolution; witneſs the Jacobin and Cordelier clubs, and numerous aſſociations in coffee-houſes, (particularly in the purlieus of the *Palais Royal)* who conſtantly formed the moſt deſperate and cruel reſolutions, to which the National Convention dared not refuſe paying attention; inſomuch, that it is notorious, they are the tools of ſuch abominable aſſociations. Thus do theſe HELL-BORN POLITICIANS

" *Take upon them the myſtery of things,*
" *As if they were God's ſpies.*"

Every country has indeed lamentably ſuffered from ſuch intermeddlers, as, without capacity, or the leaſt knowledge of civil polity, have gradually inſinuated themſelves to be the demagogues of the people! This, however, has been often foreſeen, and very wiſely prevented, in the reign of ſeveral of our monarchs, by their iſſuing edicts againſt thoſe meetings; and although ſuch meaſures may wear ſomething of the appearance of being tyrannical at firſt ſight, yet, when they come to be ſcrutinized and juſtly weighed, they will be found to be politically wiſe and good; and, that far from being tyranny, it is giving the moſt active and genuine liberty to the ſubject, by adopting a means of preſerving his life and liberty (with the good laws of the conſtitution under which he enjoys them) from being

ſeized by the rapacious hands of anarchiſts, murderers, and levellers! Such villains infeſt every ſtate, and it is the duty of every government, to watch* and guard againſt their evil machinations, with all the means of ſound policy and fair power, which heaven has granted them.

" The means that heaven yields muſt be embrac'd,
" And not neglected; elſe, if heaven would,
" And we would not heav'ns offer, we refuſe
" The proffered means of ſuccour and redreſs."

So ſaid *Shakeſpeare*'s manly Biſhop of Carliſle, when he endeavoured to awaken that unfortunate prince, Richard the Second, to a manly exertion of his ſpirit againſt the rebellion; and neither to truſt to the weak defence of right againſt might, nor expect that Providence ſhould out of reſpect to his divine right, fight his battles for him while he looked idly on.

It is to be hoped, however, that we are at preſent far removed from the neceſſity here enforced for an immediate repulſion of action, which in the above quotation is particularly meant; ſtill it is neceſſary that ſuſpicious vigilance ſhould be conſtantly exerted to awe certain unnatural children of our own country, who, like Nero, would deſtroy the vitals of their own mother. But this is a mis-

* " Popular domination has ever been cruel and unjuſt; and every friend to freedom and to order, to virtue and to happineſs, ſhould guard againſt its approaches, with as much vigilance as we ſhould guard the paths that lead to life or death."

fortune

fortune that has ever attended our country: *Shakeſpeare* pathetically lamented it in theſe words,

" O England!—model to thy inward greatneſs,
" Like little body with a mighty heart,—
" What might'ſt thou do, that honour would thee do,
" Were all thy children kind and natural!"

This is a reflection which cannot too frequently be made, and ſhould be the preamble to every ſolemn act of Kings, Lords, and Commons.

I truſt, however, that theſe unnatural children of their country will be found to be as proportionably few, as are the ungrateful children of the body natural; for this nation has ever been renowned, not only for her undaunted courage, but for the honour, humanity, and charity of her children: and ſhould it be poſſible for any civil broil, at any diſtant period, to happen in this country, I will venture to foretell, that none of thoſe horrible ſcenes of bloodſhed and iniquity which have for ever diſgraced France, will take place in this country.* But away with the cruel thought

" Of inteſtine ſhocks,
" And furious cloſe of civil butchery:
" The edge of war, like an ill-ſheathed knife,
" No more ſhall cut his maſter."

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* A member of the Houſe of Commons, who lately publiſhed his ſpeech, is I am ſorry to ſay, of a very different opinion: " there is ſays " he, ſo much of uniformity in the nature and proceedings of man, that " in their combinations almoſt always ſimilar cauſes, produce ſimilar " effects, ſimilar conditions, ſimilar conſequences; and therefore, I " do not heſitate to ſay, with every degree of conviction, that their " happineſs is the end and the object of every good overnment: I do " not

We ſhould ardently hope and believe, with the greateſt probability, that as long as our excellent conſtitution ſhall be able to provide us with a mild Government and good King, ſuch as we are now bleſſed with,

" No more the thirſty entrance of this ſoil
" Shall daub her lips with her own children's blood:
" No more ſhall trenching war channel her fields,
" Nor bruiſe her flow'rets with the armed hoofs
" Of hoſtile paces."

It is worthy obſervation, and much to the honour of the humanity of the Britiſh nation, that when theſe dreadful convulſions and calamities did happen in common with other nations, through the mad ambition or uſurpation of princes, or the waywardneſs and licentiouſneſs of the people not timely checked, we rarely find any acts of inhumanity on the part of the conquerors; it was all

" In plain ſhock, and even play of battle."

The victor ſaved the lives of the vanquiſhed captives, and they were treated with humanity. If a town ſurrendered, they neither murdered the defenders, nor plundered the inhabitants, nor ſet it on fire. In the rude ſhock of civil broils, they never loſt ſight of mercy, nor the conſideration that they were engaged

" not heſitate to ſay, that there never has been an inſtance in any age
" or country, in which political power has been aſſumed by the loweſt
" orders of the people; by thoſe whoſe education is ignorance; whoſe
" condition, uncertainty; whoſe patrimony, is hope; and whoſe em-
" pire muſt be commotion, which has not proved ſubverſive to liberty,
" deſtructive of the general happineſs to thoſe who are the authors
" of it."

with

with their countrymen; who, like themſelves, thought they were fighting upon juſt principles: they did not lay waſte their own country, and ravage it with fire and ſword; they did not, like Frenchmen, *boaſt* of butchering in one province, two hundred thouſand of *men*, *women*, and *children*; nor of coolly and publickly murdering numbers of their countrymen and countrywomen for the ſake of their wealth; nor of executing innocent people upon *ſuſpicion* of their not *thinking* as they did; nor of mangling and inſulting the bodies of their murdered countrymen, even to the tearing out of their entrails, and then becoming ſavage *anthropophagites!!!* Nor did they deſtroy the miniſters of the word of God; nor aſſaſſinate the civil priſoners without trial; nor ſink in boats multitudes of helpleſs women, beſides other moſt incredible cruelties, which Frenchmen now practiſe, and which they have heretofore practiſed in all their convulſions of civil war, publick maſſacre, and revolutions!!! Infernal, however, as their cruelties are, I am aſhamed to ſay that there are, amongſt my countrymen, apologiſts for them! qualifying their crimes, by ſaying "it is nothing "more than what muſt be expected from the nature "of ſuch a revolution! Bloodſhed always attends re-"volutions. When millions of people releaſe themſelves from a bondage of many centuries ſtanding, "is it not natural to expect that they will take re-"venge? is it not always the conſequence of a ſud-"den burſt of liberty?" ſay they, &c. Such are the exclamations and trite queries (unaccompanied by reaſon) of ſome of their advocates; but why

was

was it to be expected, that a much greater proportion of evil than good ſhould flow from a change of their government, and which before was thought ſo bad? or are bloodſhed and inhumanity the natural concomitants and conſequences of liberty? Is it the nature of great changes to "*make men villains on* "*neceſſity, or thieves and murderers by heavenly com-* "*pulſion, or as it were by a divine thruſting on?*"

The hiſtory of many nations tells us of great changes and revolutions without bloodſhed, and particularly in this iſland, where an *equality* of *law* and *liberty*, which bleſſings we at this moment enjoy, was effected without the *ſpilling of blood:* but then it was conducted with wiſdom, temperance, and mercy. Cruelty and bloodſhed are not then always the *natural conſequences* of revolutions; nor can I conceive why the apologiſts for the French, could *rationally* or *reaſonably* expect (and this without the leaſt ſurpriſe) all the horrible conſequences that have happened in this revolution; and which all the powers of the human imagination and language are too feeble to paint! But theſe apologiſts will not acknowledge the true reaſon, why they did *naturally expect* theſe enormities to happen. I will relate the *only reaſon* they had to expect it: let, however, theſe *wiſe prophets* firſt reflect, that their friends did actually effect the revolution with a *very little bloodſhed*, and none at all on the part of the revoluioniſts: I mean when the government was firſt overthrown in the year 1789: this then was a popular revolution, and almoſt all the world rejoiced at it! I will for once become the apologiſt

giſt for theſe cut-throat villains, by declaring, that it was not in the nature of their conſtitutions to ſtop at a blank point—after they had once taſted blood, and knew they could get plenty of it, how was it to be reaſonably expected, that they would reſtrain themſelves from indulging in exceſs? It bore too hard upon the frailty of their nature; like thoughtleſs youth, who having once taſted of forbidden pleaſures, they are found too delightful not to be repeated: *poor devils!* they had never before drank the delicious juice of each others veins! Like the tyger, which taken while a whelp from his dam, and reſtrained from taſting human blood, till accident preſented him with a drop that fell from his maſter's wound, found it ſo congenial to his palate, that he killed his maſter, completely to glut his ſavage nature!!! No wonder then, that the ſanguinary revolutioniſts ſhould

" Carve for themſelves and in their courſe ſo bloody,
" Cut the head off, and then hack the limbs;
" Like wrath in death and malice afterwards."

They had before no opportunity, yet it ſtill lurked in their nature, for they inherited it from their ferocious and bloody anceſtors. We can eaſily prove this to be no new game now playing in France: nearly the ſame ſcenes were exhibited about the middle of the 14th century, in the reign of Philip le Blond; and what is not a little remarkable, they were occaſioned by the ſame cauſes as this revolution, the ſummoning the Commons to the States-General; they were both to effect different purpoſes.

poſes. But theſe were fatal miſtakes: that, however, of poor Louis XVIth, far more ſo than King Philip's; though Louis's motive was better intentioned, benevolently ſo indeed, for he ſummoned them in order to take their opinion concerning the deranged ſtate of the finances of the nation, and with a view of lightening the burthens of his ſubjects. Philip's motive for ſummoning the Commons to the States General was to counterbalance the power of the nobility. The people, then finding themſelves of importance, thought the opportunity was favourable for extirpating the nobles, and enriching themſelves with their ſpoils. They refuſed to pay rent, they hung up the officers employed to collect the taxes, murdered the magiſtrates and the clergy, ſet fire to the houſes of the barons and gentry, deſtroyed their woods, laid waſte the country, plundered the farmers, and killed the cattle; profaned the churches, and ſtripped them of their treaſures and ornaments. In a word, France at that period bore a ſtrong reſemblance to thoſe frightful deſerts in Africa, that are inhabited only by wild beaſts, or rather to the ſame country at this moment; and the watch-words were then, as now, *liberty* and *equality*. The ſtate of ſuch a country is particularly pictured, by him who will for ever be regarded as the mirror and glory of our iſland:

" Alas, poor country;
" Almoſt afraid to know itſelf! It cannot
" Be call'd our mother, but our grave, where nothing,
" But who knows nothing, is once ſeen to ſmile;

" Where

" Where ſighs, and groans, and ſhrieks that rent the air,
" Are made, not mark'd; where violent ſorrow ſeems
" A modern extacy,† the dead man's knell
" Is there ſcarce aſk'd, for whom; and good men's lives
" Expire before the flowers in their caps,
" Dying or ere they ſicken."

This is preciſely the ſtate of France at this inſtant. The deſcription, one ſhould imagine, would pierce the heart of every creature but a French Jacobin?

There is ſome truth and plauſibility in what a popular orator ſaid the other day in the Iriſh Houſe of Commons: " Let us not deceive ourſelves, by " calling the calamities of France *French cruelty:* " we know it is French anarchy!" Well! we do know it is French anarchy! but do we not alſo know that it is French cruelty? Anarchy, which means a want of government, or a ſtate without magiſtracy, may certainly exiſt without cruelty! but I muſt inſiſt upon it, the *French Anarchs* are PECULIARLY CRUEL! That anarchy often leads to CRUELTY, I will allow, and readily agree with the Honourable Speaker in a great part of his deductions. " Diſſolve, (ſaid he) but the ties that hold " mankind together; diſſolve, but the reſtriction of " lands, the obligations of religion, the mutual de- " pendance and ſubordination of ſettled ſociety, and " man becomes as ferocious as the beaſts in the foreſt!

" I do not (continues the orator) adopt the phi- " loſophy of Mr. Hobbes, or any of the theoriſts,

† Alluding to the grimace of the fanatics, in the days of Shakeſpeare.

" as

" as to the original ſtate of nature; I only ſpeak of " man breaking looſe from the bonds of ſociety; in " which caſe, the different diſpoſition and genius of " different countries have always aſſimilated, and " aſſimilated in ſociety.

" If the French have murdered their King and " Queen, and ſacrificed their prieſts on their altars, " and exterminated their beſt citizens; we cannot " forget the baniſhment of Ariſtides, or the death " of Socrates, or the ridiculous cruelty that baniſhed " Timotheus, only for adding four ſtrings to his " lyre."

But is there any parallel to be made between the cruelty of the preſent French rulers, and the ſimple laws of the ancient Grecians, which baniſhed Ariſtides and Timotheus, and put to death Socrates? they will bear no more compariſon than the events which happened in the civil war of the laſt century in England, and thoſe of the ferocious cruelty which daily happen in the preſent French revolution! It was the abſurd law of the oſtraciſm,* that baniſhed Ariſtides! But then this far-ſtrained policy was the eſtabliſhed law of the country, and however ſtrange and unjuſt it was in moſt inſtances, yet it was originally meant to prevent evil-deſigning men of talents

* It was not for the puniſhment of any flagitious act, but ſpecioufly termed the depreſſion and reſtraint of exceeding greatneſs and power. It was a gentle mitigation of envy, determining its malice to work injuries in no intolerable a thing, only a ten years baniſhment. But after the people began to ſubject baſe and villainous fellows hereunto, they deſiſted from it; one *Hyperbolus*, being the laſt whom they baniſhed by the oſtraciſm.

from

from being too popular, and becoming the demagogues of the people, by working up their minds to overturn their government. As to Socrates, he was accuſed by his countrymen with having denied the Gods of his country, and boaſting to be inſpired by an unknown God;* or rather, that he owned no God at all; that he pryed with an irreligious curioſity into

* Socrates juſtly inſiſted that he believed more in the *exiſtence* of a *divine power* than any of his accuſers, becauſe he had a proper idea of ſuch a Being, and theirs was groſly erroneous. But the *Athenians* (i. e. the mob of them) fooliſhly imagined that whoever did not believe in *their Gods*, believed in no *God at all*. The Egyptians, whoſe religion the Grecians copied, ſo far miſtook the meaning of their Prieſts, that they not only paid adoration to theſe *perſonified repreſentatives* of the *attributes* of the true God, as ſo many diſtinct *Deities*, but in time even worſhipped the very ſymbols of the powers of nature. Thus an onion, being the *ſymbol* in their temples of the planetary ſyſtem, from having ſeven folds one within another, anſwerable to the orbits of the planets, was by the ignorant multitude, revered as ſomething which had divinity in it. The Prieſts, diſhoneſtly improving upon this ſuperſtitious infatuation, daily increaſed their number of *hieroglyphical figures*, *types*, and *ſymbols*, which being worſhipped as ſo many diſtinct *Deities*, augmented the number of temples, and conſequently the various orders of *Prieſthood*, till the whole country was at laſt ſwallowed up in the hierarchy. In like manner, the *Grecians*, imitating their *Egyptian* maſters, raiſed temples to every faculty of the human mind, whoſe altars continually ſmoked with the ſacrifices and offerings of their deluded votaries. Strange are the errors which have crept into every religion, (except the proteſtant) through the artifice and impoſition of men! of theſe errors Shakeſpeare, whom nothing eſcapes, thus obſerves:

——————In religion,
What damned error, but ſome ſober brow
Will bleſs it, and approve it with a text,
Hiding the groſsneſs with fair ornament?

The

into what paſſed in the heavens, and the bowels of the earth; alſo, that he corrupted the youth, by teaching them to deſpiſe the laws, and the manner of electing magiſtrates; and thereby rendering them

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The Heathen nations ſeemed to have changed their religion, as for convenience or faſhion they changed their garments. It is ſeen, that the Egygtians firſt worſhipped one God, then a plurality of all ſorts of creatures, animate and inanimate, and for which they were puniſhed by being tormented by the very creatures they adored, and which are denominated the PLAGUES OF EGYPT! So much for the conſiſtency of the moſt wiſe and learned people in the world, who thought they could not be better protected than by worſhipping things *evil* as well as *good*. But now comes a modern raſcally nation, who lately worſhipped one God and a Mediator, and who have often fought like furious bigots with other nations in ſupport of their religious tenets, eſpecially with the Engliſh nation, who, although of the ſame faith in the GREAT PARTICULAR, yet becauſe they did not acknowledge ſome of their abſurd tenets, were often perſecuted by them in war and maſſacre. Shakeſpeare laments this circumſtance ſo ſhocking to humanity,

I always thought
It was both impious and unnatural,
That ſuch immanity and bloody ſtrife
Should reign among profeſſors of one faith.

How ſtrange is the mutation of all things! This wretched verſatile abſurd nation, who once would have deſtroyed every human being for not thinking in religious matters with themſelves, do now deſpiſe the very Beings they worſhipped, by impiouſly rejecting the acknowledgement of a God and a Saviour, and ſcorning the aſſiſtance of either; and who will even fight like devils, againſt thoſe who will not join them in their abominable hereſy and atheiſm. So much for French *piety*, *wiſdom*, and *conſiſtency!* A heathen might well exclaim,

And did Heaven look on,
And not take part againſt them!

violent

violent diſturbers of the public peace. Surely every man muſt regret the unjuſt fate of ſo excellent a man: yet let it be conſidered that they were ſcrupulouſly tenacious of their religion and laws, and held them in ſuch high veneration, that they puniſhed every man with death, who attempted to overturn them. Some of their laws, no doubt, were cruel and abſurd; and I fear a portion both of fooliſhneſs and injuſtice has and ever will find its way into the laws of every human inſtitution. The only perfect code of laws and ethics, both human and divine, is the Chriſtian religion. And do we not as Chriſtians and Engliſhmen puniſh with exemplary rigour all thoſe who are daring enough to overturn the religion, laws, and conſtitution of our country? Socrates did more; he taught the youth of Athens to ridicule and deſpiſe the laws of his country, and appeared like an impoſtor, by boaſting of being poſſeſſed of a familiar ſpirit, which diſſuaded him from doing any ill thing, but never perſuaded him to do any thing! This was a ſort of dehortative ſpirit. As to the barbarity and ignorance of the Athenians, in accuſing him of having pryed with an irreligious curioſity into what paſſed in the heavens, and the bowels of the earth, we ought not to be at all ſurpriſed at it; when an enlightened nation, not above a hundred and eighty years years ſince, perſecuted the celebrated Galileo, for having found out the earth's motion, and made him, by the terrors of the inquiſitorial court of Rome, retract his ſuppoſed errors. Alſo, about 200 years before that period, the firſt philoſopher, and moſt comprehenſive genius that ever

ever exiſted, our countryman Roger Bacon, was perſecuted and confined by the Monks in Paris, as a ſuppoſed magician.

But the Athenians were too wiſe and poliſhed to continue long in ſuch a barbarous error. For no ſooner were malice and envy buried with Socrates, than they began to reflect upon his eminent wiſdom and virtue, and adored his memory. A general mourning was decreed, the ſhops and places of public reſort were ſhut up, and a ſtatue erected at the public expence; and laſtly, they baniſhed his accuſers for ever from the ſtate. Thus, after his death, they rendered juſtice to the merit of this great man. They ſhewed a contrition for their crime; widely different from the French nation, who, with their uſual immanity, not only murdered their innocent King, and the worthieſt men of their nation, but glory in their barbarity, in commemorating their crimes, and calling them civic feaſts of blood.

It was in their well-meaning ſimplicity, that they baniſhed poor Timotheus! Innovations to alter the taſte of the nation they thought dangerous: if they permitted them, they knew not where the ſpirit of innovation might end, ſomething more ſerious might happen to agitate the minds of the people: the ſimplicity and chaſtity of their national muſic, they knew, had no bad effect on the public morals; on the contrary, it was conceived they were improved by it. They conſidered the invention of Timotheus as a luxury that might tend to corrupt or inflame the minds of their youth, which they were tenacious to preſerve from being contaminated, or led away to miſpend

mis-ſpend their time in practiſing an uſeleſs invention. Comparatively ſpeaking, there was no great cruelty in theſe baniſhments: it was their political ignorance which decreed them, cruelty of heart or mind had no ſhare in the ſentences, and ſurely baniſhment for a ſuppoſed crime is not a very dreadful ſentence;

" All places that the eye of heaven viſits,
" Are to a wiſe man ports and happy havens;"

Or, according to an old Engliſh ſentence,

" Every place is an honeſt man's home."

Popular governments were ever jealous, ſuſpicious, and capricious, they decreed haſtily and paſſionately, conſequently often unjuſtly; and for which conduct upon mature reflection, they were afterwards ſorry: they not only relented on account of the injuſtice of the condemnation, but becauſe they ſometimes found it prejudicial to the affairs of their own country, as in the caſes of Caius Marcius, Alcibiades, and many others, whom they unjuſtly exiled, but afterwards recalled, *becauſe* (Athens and Rome being in danger) *they wanted their ſervices!* Many others were alſo ſoon recalled, after they had been baniſhed for ten years, and received with honours and applauſe, which they had never before experienced. The following lines upon one of their baniſhed heroes, tranſlated from the Greek, exemplify this obſervation:

" See with what joy the exile is reſtored,
" So hated once, and now ſo much adored:

" His fortune various, and not leſs his mind,
" Where every vice with every virtue join'd,
" Nothing ſeem'd hard to his courage, wit, or pride,
" Succeſs ſtill following as he chang'd his ſide."

And that their friends did ſometimes intercede for them with ſucceſs appears from the following lines from the Greek, in which the author reminds his friend, that he was the cauſe of his return:

" From my propoſal the decree did come,
" Which from your tedious exile brought you home;
" That you're reſtor'd you to my friendſhip owe,
" I was the firſt, durſt preſs it ſhould be ſo."

The Honourable Member who has been the cauſe of this digreſſion, ought to have given ſtronger parallel proofs of the ancients' cruelty being equally enormous as the French, than he has done in the inſtance of Ariſtides. It is true, that Plato ſays he was a man of more conſideration than any in Athens, becauſe he ſquared his actions by the rules of juſtice; whilſt Themiſtocles, Cimon, Pericles, and others, filled the city with temples, ſtatues, porticos, treaſure, and other vain things; yet the people pretended to believe that by determining and judging all matters by himſelf, having deſtroyed the truſt of judicature, he ſecretly made way for a monarchy in his own perſon, without the aſſiſtance of guards; but I have no doubt it was envy of his reputation, and not at all the fear of tyranny, that actuated the chief part of the populace. But although the ſeverity and meanneſs of the ATHENIAN JACOBINS, in perſecuting

ing ſo juſt a man as Ariſtides, excites our indignation, yet at the ſame time, let it be remembered that he was the entire cauſe of Themiſtocles' baniſhment, nor did he himſelf appear to be very much affected, when he wrote his own name upon a ſhell* to be uſed againſt himſelf, to gratify the ſpleen and and envy of an illiterate citizen. In fine, he had the conſolation of knowing that every good man in Athens was his friend; he was allowed to enjoy what eſtate he had, and in *three years* was recalled from baniſhment! So that, conſidering the nature of the government, it was not ſo cruel a ſentence as to be compared to the putting to death the KING and QUEEN of France, ſacrificing their prieſts, and killing *hundreds of thouſands of innocent people.* There are, indeed, many traits of comparative cruelty to be found in hiſtory; and amongſt them, the orator might have mentioned that of Ptolemy the younger, who ordered the body of Cleomenes, that had been King of Sparta ſixteen years, to be flead and hung up, and his mother and infant children, and all the women in his houſe to be put to death in the preſence of each other! But heaven knows that in the peruſal of the annals of blood, there are too

* This abſurd ceremony was thus performed: every one taking a ſhell, and writing upon it the citizen's name he would have baniſhed, carried it to a certain part of the market-place, ſurrounded with wooden rails. Firſt, the magiſtrates numbered all the ſhells in groſs, (for if there were leſs than 600, the oſtraciſm was imperfect) then laying every name by itſelf, they pronounced him whoſe name was written by the major part baniſhed for ten years, ENJOYING HIS ESTATE.

many inſtances to prove that man is A CRUEL ANIMAL; at the ſame time, there are individuals and whole nations, who are ſo in a much greater, or a far leſs degree.

When the bonds of ſociety are broken, man is ſaid to become as fierce as the beaſts of the foreſt. It may be, but there are many claſſes of beaſts in the foreſt, *more* or *leſs* CRUEL. In ſuch a ſtate, I ſhould ſuppoſe the Engliſh would be like the noble, brave and generous *lion*, as the French are now ferocious cruel *tygers*.

But why ſhould we ſearch into antiquity to find acts of cruelty among mankind? Suppoſe the whole world had been cruel, what is that to us? They were heathens! It happened a great while ago! They had no good examples before them! They acted upon erroneous principles! The worſe they were, the more reaſon we have to profit by their errors and ignorance! We have the experience of many more ages and wiſer governments! We are Chriſtians! We have the light of the goſpel, which tells us we are not to take revenge, but even to love our enemies; but Frenchmen ſay, "*hate them, per-*"*ſecute and murder them,*" even their friends and countrymen. Thus we behold a nation in the eighteenth century of Chriſtianity, who the other day, appeared to be enthuſiaſts to their God, and idolaters of their King; and almoſt the next day denied one, and murdered the other!

Will poſterity believe, that one of theſe villains who ſat in that Houſe of Blood, called the Hall of the

the Convention, did in the month of February 1794, make the following motion: He ſaid " he reminded " the Convention of the damage formerly occaſioned " to the crops of the ſtate, by different animals pre- " ſerved for the pleaſure of ſome individuals. He " obſerved that the wolves, foxes, badgers, and other " animals, which cannot be deſtroyed without great " difficulty, ſtill deprived the republicans of a great " ſhare of the gifts of nature, either by ravaging the " fields, or making havock among the herds of cat- " tle. He propoſed two plans of a degree, tending " to arm the country people at a certain fixed " epochs, to hunt thoſe pernicious animals." Another member, one La Croix, not comprehending the unparalleled cruel ſcheme, which was wrapped up in this bloody allegory, replied, " We have the " *leopards* of *London* to cruſh, the wolves of Auſtria " to kill, the monkies of Piedmont to ſtifle: I " move that the plan of my colleague be adjourned, " till all thoſe *venomous animals* ſhall have been in- " capacitated from hunting us." Here another member, a fellow called Fayeau, explained the bloody intention of his colleague: " I ſee," ſaid he, " in the plan offered by our colleague, the political " wolves which devour our proviſions. The foxes " are thoſe who go to market to buy up our fowls " to eat them, or to throw them into the water, and " deprive our fellow-citizens of them. The bad- " gers are thoſe ariſtocrats who are concealed in " day time in their dens, and quit them at night to " compleat the ruin of the republic."

Excellent!

" Excellent! your lordſhips are goodly villains. The de-
" vil knew what he did, when he made man politic;* he
" croſſed† himſelf by it: and I cannot think, but in the end,
" the villainies of man will ſet him clear."‡

Will it not not be juſtly ſuppoſed that this Convention, infernally wicked as it is, would upon this occaſion have been ſeized with a general horror at ſuch a propoſal, ſo outrageous to the reaſon and humanity of a ſavage, or to any wretches but Frenchmen; yet, to the diſgrace and eternal ignominy of the name of Frenchmen, inſtead of puniſhing the motion-maker, and the wretch who ſeconded the motion, they unanimouſly decreed to refer this ſcheme for farther deliberation, to a committee of agriculture and commerce; the firſt time, I believe, a committee of commerce was ever formed by the legiſlators of a nation, for the purpoſe of encouraging the peaſantry and ſervants to maſſacre their innocent maſters and employers!!! It may, perhaps, be thought that the French nation cannot go beyond, or ſurpaſs this inſtance of proclaimed barbariſm; but in the two following inſtances, I think their national cruelty appears in a more conſpicuous light, becauſe that which I have recorded was propoſed by an individual; ſeconded by another, and poſſibly might have been adopted by the Conven-

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* *Politic* for *ſelfiſh*.

† *Croſſed*, for *bleſſed* himſelf, in the *Romiſh* ſenſe of the word.

‡ *Set him clear*, leave him no longer chargeable with the crime of *tempting* them.

tion,

tion, through the fear of not being conſidered as true patriots; but the two inſtances I allude to, came from the people at large belonging to different ſections, who moſt humanely petitioned their bloody maſters, to put to death the infant ſon of Louis the ſixteenth, and all the rich people, innocent and guilty, in the city of Paris. Some ingenious Jacobin perhaps may draw a parallel between theſe events and thoſe which happened in ancient Rome, when Sylla entered her gates and filled the city with terror and bloodſhed. It is true that ſomething in the event reſembled it; men were butchered in the embraces of their wives, and children in the arms of their mothers; and an aſſaſſin might ſafely ſay, "a fair eſtate or a good houſe killed this man, a garden that; a third his hot-baths;" as in the remarkable inſtance of Quintus Aurelius, a quiet peaceable man, and one who thought it his duty to bear a part in the common calamity, ſo far as to condole the misfortunes of others. Coming one day into the forum, and finding himſelf amongſt thoſe who were ſet up in the proſcriptions, he cried out, "Woe is me! my Alban manor has informed againſt "me:" he had not gone far, before he was diſpatched by a ruffian ſent upon that errand. But what inference can be drawn in reſpect to the parallel cruelty of the French? the compariſon muſt altogether be entirely in the favour of the Romans! here a victorious tyrant diſplayed his full revenge for all the injuries he had ſuſtained from the party he had vanquiſhed, and who had ſupported his enemy Marius, in all thoſe bloody exploits and perſecutions

ſecutions againſt himſelf and friends, many thouſands of whom were exiled by Marius, through the intrigues of thoſe very people, he now in his turn proſcribed and put to death. Theſe cruelties, therefore, were the ſole act of an individual; it was the ferocious revenge of an Heathen conqueror, who imagined that he only did juſtice to take revenge upon enemies who had ſhewn him no mercy; and perhaps the balance of good, that he did to his countrymen, notwithſtanding theſe cruelties, might be much in his favour, when we conſider the many thouſand exiles which followed him in his triumph, after his conqueſt in Aſia, Greece, and Pontus, ſeveral of whom were the moſt eminent, virtuous, and potent of the Roman citizens, who crowned themſelves with garlands, calling Sylla their Saviour and Father, who had reſtored them to their country, their eſtates, wives, and children.

This was not like the cold-blooded and deteſtable law of a nation, which conſtitutes and ſupports the gravity of a legiſlative and executive power, to ſeize upon every ſpecies of property belonging to the rich, and putting them to death upon no other pretence! At the ſame time, be it remembered, theſe atrocities are not only ſupported, but even petitioned for, by the people againſt their innocent countrymen, who barbarouſly want more blood and cruelty for their *wanton amuſement*, than even their too indulgent legiſlators will gratify them with. Shall not the French nation then be conſidered, with ſome few exceptions, as one vaſt collection of rapacious robbers and cruel murderers, and beyond all

eſtimate

eſtimate or compariſon, more wicked than were thoſe of any ancient or modern nation!

It was my intention to have recapitulated the many numerous proofs of it from their own hiſtory, had I not lately ſeen a little pamphlet addreſſed to Dr. Moore the traveller, upon that ſubject, wherein he has done more juſtice to his own countrymen, than the worthy Doctor did, when he had that curious converſation with the member of the National Convention in Paris. I can, however, readily pardon the Doctor, he having been actuated by the one word which Briſſot, ſays, was the cauſe of all the maſſacres and cruelties in France, and that is *fear*. He knew the citizen member was one of the directors of the numerous Guillotines, now rendered ſo faſhionable in every part of France.

Still it is *ſomewhat inexcuſable* in the Doctor, who was *not* under the ſame influence in England when he publiſhed his book, and conſequently ſhould not have perſiſted in his error, ſo derogatory to the honour and humanity of his countrymen.

The truth clearly appears a moſt *dreadful* balance upon the part of the French! We never read in our hiſtory of general maſſacres and public aſſaſſinations, openly countenanced and protected by kings* and their

* Nothing can be more notorious than this! The cruelty of the infamous Louis the Eleventh, in putting to death numbers of his ſubjects for his *amuſement*, is well known. Nor is the bigotted Charles the Ninth leſs notorious, for his ferocious brutality to his ſubjects in the maſſacre at Paris, by ſhooting them from the windows of his palace, as they were flying for ſhelter from one ſtreet to another. The ſame villain

their miniſters, nor by the legiſlators of a republican government, nor of a nation whoſe people ſeem ſo much to delight in the bloodſhed of their countrymen, as to call the deliberate murder of thouſands of innocent perſons, CIVIC FEASTS!!!

But it is manifeſtly doing our countrymen the moſt villainous injuſtice in the world, in any wiſe to put them in compariſon with the people of the French

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villain alſo encouraged a butcher, who boaſted of his having diſpatched one hundred and fifty perſons; and ſo much did he delight in blood, that he enjoyed the agonies of the dying, and even ordered torches to be held up to the faces of the criminals, to remark the effects which the *approach of death* produced upon their *features!* His mother was not deficient in her cruelty, ſhe gazed with ſavage ſatisfaction at Coligni's head, and others which were brought her by her orders: and as if cruelty had been the TON, or as it were, a general diſmiſſion of ſenſibility had taken place in the hearts of the ladies of the court, it is recorded as a fact, that they took the greateſt delight imaginable, in viewing the dead bodies of the murdered! indeed this is eaſily to be credited, when the Pariſian ladies (their deſcendants) took ſo much pleaſure in viewing and inſulting the *naked* bodies of the Swiſs, who were killed on the 10th of Auguſt 1792. Such was the cruelty of that horrid reign, that through the intrigues of Catharine De Medicis, even the young children of the murdered Admiral Coligni, were put to death. This was truly

"Like wrath in death, and malice afterwards-"

It would not in the leaſt ſurprize me, if the Convention were to make a precedent of this, and murder the children in the Temple. Theſe bloody deeds were performed in the days of abſolute monarchy; ſuch cruelties however, happened in no other king's reign during 1400 years, at the ſame time, it ſhews that the *French Great can be* as cruel as their *poliſſons!* But now comes that monſtrous edifice of government, *French Republicaniſm*, the foundation of which is laid on a bank of ſand, and will no doubt be waſhed away by ſome ſudden though perhaps diſtant tempeſt. This "*phantaſma* or *hideous dream*,"

French nation. Moſt certain it is, that they are by no means equal to the work of cruelty, in which the French *bas peuple* ſo eminently excel! If Engliſhmen were to attempt it, I am ſure it would be but an aukward and an unnatural imitation! My life on it, they would relent as ſoon as they commenced the deed; their mothers were not like the Pariſian monſters,* who ſuckled their children with proper

dream," was to make every perſon in France *free* and *happy*, now they had got rid of a *Tyrant King*, and an abſolute government with their *Lettres de Cachets* and *Baſtiles*, &c.; but ſuch is the foreſight of human beings,

" Who beg of the Gods their own undoing."

More bloodſhed and cruelty has been committed *in one week*, than by their former government in 1400 years! And as to Lettres de Cachets, which are *now* nearly tantamount to an order for *execution*, there have been more diſtributed in one day, than in the old times by all the inquiſitors. Briſſot expreſsly declares this, together with many other of their enormities, in his pamphlet, page 93, and ſurely his authority is *not bad*, who was a member of the INFERNAL CONVENTION, and who voted for 1200 tyrannicides to aſſaſſinate all the Kings, Princes, and Generals in Europe.

I'll never care what wickedneſs I do,
If theſe men come to good: if they live long,
And in the end, meet the old courſe of death,
Men will *all* turn monſters.

* Philoſophers and naturaliſts inſiſt upon it that the offspring of all animals imbibe a far greater proportion of the female's diſpoſition, than of the male's; and it is but reaſonable to ſuppoſe it true, if we conſider the nouriſhment which they ſo long receive from the mother. Thus, if it is equally true, that a fooliſh mother never brought into the world *a wiſe ſon*; the like may follow, that a cruel or a ſavage mother never brought forth *a humane child*.

An ingenious friend of mine (Mr. Corniſh of Totneſs) is about publiſhing a quarto volume upon this ſubject. He goes ſo far as to ſay, there *never* was an inſtance of a ſimple woman bearing a wiſe ſon. On the contrary

proper diſpoſitions of cruelty, and which they taught their children to put into action, as ſoon as they had an opportunity in ſhewing them examples!

" O devils ſee yourſelves!
" Proper deformity ſeems not in the fiend
" So horrid as in *women*!"

As an Engliſhman it makes me proud, as a man it gratifies every feeling of my heart, in beholding the generality of my countrywomen, not only eminently fair, but benevolently good! The great Milton when he exclaimed,

" *O faireſt of creation, laſt and beſt*
" *Of all God's works!*

undoubtedly meant the Engliſh women; indeed, how could he mean otherwiſe, it not being poſſible for him to judge of any but thoſe he had known in his own country. If any of my readers, however, them that I have not the leaſt objection to *include* are inclined to extend this liberal ſentiment of Milton's, to any other nation beſide *our own*; I aſſure

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contrary, he proves from ancient and modern hiſtory, as well as his own obſervation, that all the greateſt and wiſeſt men that ever flouriſhed in the world were deſcended from mothers of the moſt excellent underſtanding and virtue! Mr. Corniſh is *an accoucheur*, and it is his opinion, that infinitely more depends upon the *ability* of the *woman*, than that of the *man*, in the formation of a SENSIBLE CHILD, and that the *wiſdom* of *any nation* would, in a few years, be wonderfully improved, if men were as careful of begetting *wiſdom*, as they now are in chuſing wives for their fortunes or beauty, inſtead of their ſenſe or *virtue*!!!

it

every nation upon earth, provided they *except* the low women of the FRENCH NATION, for I intirely agree with Shakeſpeare.

" *That a woman is a diſh for the Gods,*
" *If the devil dreſs her not;*"

but the devil has taken ſuch uncommon pains to cook theſe ladies, that they are become truly *demoniſed*, and fit only for principal *diſhes* in his infernal dominions! Diabolical qualities appear not ſo horrid in the devil, to whom they properly belong, as in women, to whom they are unnatural! No wonder then, the offspring of ſuch wretches* ſhould be, as they are, barbarous murderers!

I have

* They performed deeds which men were aſhamed to do, in their own habits. When theſe infernal *poiſſardes*, and the low women of Paris went to Verſailles October 6, 1789, the Duc D'Orleans, Robeſpierre, and many others, cloathed themſelves *a la poiſſarde*, and with their ſiſters in iniquity, performed the principal feats of that memorable day, it was not without the greateſt difficulty they were prevented from murdering the whole of the Royal Family, when on their road from Verſailles to Paris; they inſulted them with inexpreſſibly barbarous language, frequently ſurrounding the carriages, and menacing them with knives in their hands, which they ſaid were ready to cut out *their hearts!* Theſe devils, as is very well known, were afterwards the principal actreſſes and encouragers of moſt of the outrageous tragical events that have ſince happened in Paris! It is impoſſible for any perſon who has not ſeen theſe atrocious barbarians, to have a competent idea of their appearance and manner, much leſs of their language! we have no women to compare them to in England; as to the Billingſgate women, they are quite well-bred ladies, in compariſon to the *poiſſardes*, and other market people in Paris. So ſuperior are they in the example of vulgar jargon and blackguardiſm, that in the Carnival, men often dreſſed themſelves as Poiſſardes, in order to expreſs themſelves

I have always obſerved the French to have little kindneſs or pity to each other; in diſpute or aſſault they are alike impetuous, ungovernable, and furious; their knives are ever more ready than their

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themſelves with leſs ſhame, if they wiſhed to be particularly groſs, abuſive, and indecent. I have often ſeen them exhibited at the Ball Opera with great applauſe, the character had generally ſome wit and repartee, with *exceſſive* volubility of ſpeech. Briſſot mentions theſe vile women in his pamphlet, after deſcribing different claſſes of people, "*with the cut-throats*" who ſurround the hall of the Convention; "at the entrance of it," ſays he, "ſtand numerous female bacchanals, who inſult the members as they paſs, and talk of nothing but CUTTING OFF HEADS." I have too much reaſon to remember the *genius* of theſe *ladies*, from a reſidence of a twelvemonth on the other ſide of the Barrier St. Ann, having occaſion almoſt daily to paſs the *rue Poiſſardiè* and the *Marchè*, I never eſcaped from being groſly inſulted; and once ſome gentlemen and myſelf were on the point of having a very ſerious affray with them and ſeveral men, their companions: one of our friends who was at ſome diſtance behind us, entered into converſation with theſe people, who preſently began to abuſe him, and he retorting, they laid hold of him, and began beating him, but upon his crying out, we quickly advanced towards him with our ſwords drawn; the men ran away, but the women not only ſtood their ground, but pelted us with ſtones, and bid us defiance in the moſt horrid language and geſtures. We did not chuſe to uſe our ſwords againſt creatures who had ſomething of the ſhape and habit of women; we, therefore, *ſlowly* retreated, but they preſently purſued us with horrid yells, and a ſhower of ſtones; as they were every moment joined by others, we were very glad to retreat as *faſt* as poſſible, and were not one moment too ſoon within the gates of my houſe, which we had no ſooner faſtened, than theſe roaring devils attacked it: in leſs than a quarter of an hour at leaſt 200 people were aſſembled, and in a few minutes all our windows were broken; ſome fowling pieces and a brace of piſtols which we preſented at that time deterred them from entering the houſe, but had not a guard of the *Marachauſſe* ſpeedily arrived, I know not what would have been the conſequence.

hands,

hands, and their revenge than their mercy!† They are a vain-glorious, boaſting, prejudiced, ignorant, ſupercilious people; and they have been long ſo. Shakeſpeare takes notice of their vices and vaunting diſpoſition in ſeveral places, particularly where he makes the gallant Henry ſay to the French Herald,

" ——————For to ſay the *ſooth*,‡
" Though 'tis no wiſdom to confeſs ſo much,
" Unto an enemy of *craft* and *vantage*, &c.
" My people are with ſickneſs much enfeebled,
" My numbers leſſened, and thoſe few I have
" Almoſt no better than ſo many French;
" Who, when they were in health, I tell thee Herald,
" I thought upon one pair of legs
" Did march three Frenchmen;—yet forgive me God
" That I do *brag* thus! This *air of France*
" Haſt blown this *vice* in me—I muſt repent."

Thus we ſee French ſubtlety, and Gaſconade were as notorious in the days of old monarchy, as they are now in theſe days of *new* republicaniſm, when they boaſt of being ſo brightly illuminated, as to behold objects in that particular point of view, which the remainder of the world's poſterity will only accompliſh two thouſand years hence.§ Alas!

† How very different is an Engliſhman, who never fights in malice, nor ſtrikes a blow, after his antagoniſt has yielded. A Frenchman, on the contrary, grants no quarter till his revenge is gratified; and ſo accuſtomed are the multitude to ſee theſe unmanly acts, that they ſtand by without offering the leaſt aſſiſtance to the injured party!

‡ *Sooth*, an old Saxon word for *truth*.

§ It may be aſked,
" What cracker is *this ſame*, that deafs our ears
" With this abundance of ſuperfluous breath."

It

poor England, how dark and ignorant art thou, in compariſon to this enlightened and humane nation! How degenerated art thou become ſince the firſt bard in the world exclaimed,

" This royal throne of kings, this ſceptered iſle,
" This earth of majeſty, this ſeat of mars,
" This other Eden, demi-paradiſe,
" This fortreſs, built by nature for herſelf,
" Againſt infection, and the hand of war;
" *This happy breed of men*, this little world,
" This precious ſtone ſet in the ſilver ſea,
" Which ſerves it in the office of a wall;
" Or, as a moat defenſive to a houſe,
" Againſt the envy of *leſs happy lands*."

And be aſſured, my countrymen, it is now only the envy *of a leſs happy land*, or rather the land of *ſorrow* and *miſery*, that induces theſe raſcals to LIE in the very face of TRUTH. A *truth* which *on*

" Our ſide, it is ſo well apparelled,
" So clear, ſo ſhining, and ſo evident,
" That it will glimmer through a blind man's eye."

For is it not ſomething a *little* contrary to the principles of philoſophy, reaſon, and religion, and a little *againſt* the intereſt and happineſs of people, (*advanced in wiſdom two thouſand years beyond other mortals*) to embrace ſuch diabolical doctrines, which at once render them a nation of SLAVES, ROBBERS,

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It was the infamous *Robeſpierre*, who lately declared in the National Convention, " that France is *two thouſand years* more enlightened, " than the reſt of the world,"

MURDERERS,

MURDERERS, and ATHEISTS. Never, my countrymen, attend to ſuch cloven-footed beaſts, they are all become like their great anceſtor the *devil*—A WHOLE LAND OF LIARS! Theſe *unmanly* and *fooliſh calumniators* voted the other day in their infernal Convention, that the Engliſh nation had committed a *crime* againſt *humanity*;* yet the truth *is*, the bulk of our nation are in compariſon to *them angels* of LIGHT, whilſt Frenchmen appear mere IMPS OF DARKNESS.

I have noted the common people of France, during a reſidence of ſome years in that country, and have commonly found them to be greatly deficient to each other, in the principles of tenderneſs, humanity, and generoſity. Our common people, compared to them, are

" As gentle
" As zephyrs, blowing beneath the violet,
" Not wagging his ſweet head; and yet as rough,
" Their Engliſh blood enchaf'd, as the rudeſt wind,†
" That by the top doth take the mountain pine,
" And make him ſtoop to th' vale."

I will not believe it is poſſible for Britons, who have always been ſo juſtly characterized and re-

* For no other reaſon but becauſe thoſe bloody villains Robeſpierre and Collot D'Herbois were attempted to be aſſaſſinated, for their enormous crimes, by ſome of their own countrymen. Theſe politicians thought it neceſſary to throw the odium upon the Engliſh, and actually voted to give no quarter to our troops in battle!

† " As humorous as winter, and as ſudden
" As *flaws* congealed in the ſpring of day;
" Yet hath a tear for pity, and a hand
" Open as day for melting charity."

nowned

nowned for their humanity and good ſenſe, ever to ſubmit themſelves to be plunged into the fooliſhneſs and barbarity of what is called the principles of Jacobiniſm. For certain it is, that ſuch tenets have, without far-fetched exaggeration, made France appear (according to every idea that we have of wickedneſs and a place of torment) *a perfect pandemonium upon earth!* Such is its enormity become, that it may be truly ſaid the life of any man in France, from the ſhoe-black and cobler to the noble or prieſt, is not worth eight and forty hours purchaſe! They hold human life in no eſtimation. An innocent, amiable, and young princeſs* does not only become a victim to thoſe devils, but they indiſcriminately ſacrifice the loweſt order of women, *ſempſtreſſes, waſher-women, poor whores*, nay *women with child*, and even *young children*; hell-born, unmanly, cowardly villains as they are!

But before I conclude my little pamphlet, I cannot refrain from again taking the opportunity of

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* It is really inconceivable of what crimes theſe creatures could accuſe the illuſtrious unfortunate princeſs Elizabeth! The putting her to death was a deed which none but French Jacobins could poſſibly commit! The devils of *the other world* would have been aſhamed to be guilty of ſuch an atrocity. Never, ſurely, were more innocence and benevolence depicted in any human countenance, than in this lovely princeſs; ſhe alone was the only lady about the court, whom I ſaw not diſfigured by the unnatural cuſtom of painting: indeed ſhe had no occaſion, being remarkably florid and healthy: her character was then as unimpeached as her countenance, and ſhe nearly approached to an exception of the great Shakeſpeare's general obſervation, that

"No right nor greatneſs in mortality
"Can cenſure 'ſcape—back-wounding calumny,
"The whiteſt virtue ſtrikes."

aſſuring

aſſuring my brethren of the lower claſs of life that nothing can be farther from my heart, than the idea of inſulting honeſt poverty: an idea that perhaps may be entertained by ſome, becauſe I have made my addreſs to the *ragged breeched!* No, I ſcorn ſuch an uncharitable, ungentlemanly, and illiberal imputation! Would to heaven it were in my power to furniſh every *honeſt fellow* in his Majeſty's dominions, not only with a ſound pair of breeches, but alſo with ſubſtantial *linings* to keep them in *conſtant repair*. If ſuch a thing were poſſible,

* * * * * "I ſhould hold it mean,
"Only to help the poor to beg again."

But alas! it is utterly impoſſible! Such is the ſtate of things in this world, that in every country upon the face of the earth, there will infallibly be found a large portion of the *unfortunate*, the *poor*, and the *idle!* And though it is the greateſt conſolation that a man can have in this world, to reflect that he has always ſhown compaſſion to his fellow-creatures, in aſſiſting them by all the means in his power;† yet I feel ſo little charity towards a murderous Jacobin, that were I to ſee the devil with one of them in his clutches, and that my ſaying

† The truly amiable, and excellent Miſs Hannah More has, with her uſual *benevolence*, (*which heavenly ſpirit all her ſiſters alike poſſeſs*) given two good lines upon this ſubject, in a very pretty moral poem, publiſhed nearly twenty years ago:

"Aſk what we have to give—it is not ours;
"*Heaven has but lent it us to make it yours.*"

the Lord's prayer would frighten him away,* I proteſt I would not ſay one ſyllable of it, till the devil had taken the Jacobin from my ſight! *Au contraire*, if a poor honeſt man, and a friend to his king and conſtitution, claimed my aſſiſtance, I would give him the laſt penny in my pocket, aye and my old breeches in the bargain! Now if it be poſſible that any of my countrymen (who may be very moderate men, which I profeſs myſelf not to be†) ſhould think this too uncharitable, even to a Jacobin, (*the common enemy of the human race*) pray let me aſk if any of you had *herds* and *flocks*, and ſaw amidſt them *wolves* and *tygers*, would you not endeavour to extirpate them? But how much more dangerous are a ſet of demons in human ſhape, when let looſe to prey upon mankind! Hypocritical fiends, who, under the pretence of being the friends of men, (with the name of liberty‡ in their mouths) come only to deſtroy them! Would you not wiſh to be rid of ſuch monſters, who, like Iſcariot, betray when they kiſs, and murder whilſt they fraternize. But

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* An old and infallible way of always keeping that *old Jacobin* at a diſtance, *if* the SAYER is at the ſame time the DOER!

† Yet not *quite* ſo *immoderate* as a *gentleman* in the *Jacobin* ſociety of Paris, calling himſelf *Deputy of the conſtituent authorities of the city of Lyons*, who thus expreſſed himſelf:—"We muſt make every thing that is impure vaniſh from France: you would be mere children without it. The *moderate* traduce the friends of the people, but there is a *method* to put yourſelves above their calumnies, it is to EXTERMINATE THE MODERATES!!!"

‡ What a diſguſting and impudent thing it is to hear Frenchmen *rave* about liberty! A ſet of wretches who neither know the *meaning*, nor

But theſe wretches are not only hypocrites and pretenders to the cauſe of *liberty*, as they were of *religion*, and which they never did nor ever can uſe rationally. Beſides all this affected aſſumption of feeling the ſacred flame of liberty, till they appeared to be almoſt ſcorched to death from approaching too near the centre of its extravagant heat; their national character appears to have ever been one groſs lump of INSINCERITY: their *politeneſs* and civility, a compoſition of artifice, ſervility, meanneſs, and *hollow-heartedneſs!* When I have ſeen theſe execrable people‡ profeſſing with mutual ſubtlety in hacknied ſtrings of national compliments, and the naſty raſcals beſlabbering one another

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nor ever enjoyed the bleſſings of it. Engliſhmen might well have ſome reaſon to make a *noiſe*, if any part of their conſtitution were attempted to be wreſted from them. THEY WERE BORN FREE, and know the nature of true liberty as well as how to enjoy it! An Engliſhman may be compared to a noble maſtiff, which, from its birth, has been trained up to gentleneſs and liberty; and though he protects the domains of his kind maſter, he will neither bite nor ſnarl at the civil ſtranger who approaches him. A Frenchman is like a *howling ban dog*, or ſome wild beaſt who has ſlipped his *bans*, and ferociouſly attacks his maſter, and indiſcriminately all whom he meets! An Engliſhman conſiders it

> " As excellent to have a giant's ſtrength,
> " But cruel to uſe it like a giant;"

But Frenchmen will baſely attempt to overturn every thing by their *maſſive and cruel ſtrength*—ENGLISH FREEDOM is old and *genuine*, her ſons can produce their great COPY RIGHT. France has only ſpurious and mutilated copies, like the baſe pirated editions of a noble Engliſh work from a vile Scotch preſs.

‡ Perhaps, by ſome readers, I may be accuſed of exceſſive zeal and illiberality, in ſpeaking of them in ſuch paſſionate language; but

other with their unnatural and ſtinking embraces; I have frequently exclaimed with Apemantus in Timon,

" Now that there ſhould be ſmall love amongſt theſe " ſweet knaves, and all this courteſy! The ſtrain of man is " bred out into *baboon* and *monkey*."

The celebrated Sterne, who perfectly underſtood the national character of the French, ſaid a neat thing of their affected *politeneſs*, that " *it might be* " *compared to a ſmooth coin; it had loſt all mark of* " *character*." To which may be added, that courteſy, like counters, by having attained a currency in the world, have come at length to bear an equal rate, we might ſay a ſuperior one, with pieces of intrinſick value; ſo that *one* who ſhould make a difference between them in the *modern* traffick of life, would be looked upon as a mere *virtuoſo*, who preferred an old French *farthing* of King Pepin's to a *guinea* of George the Third. As to a diverſity of character among the French,

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but I profeſs to have as little patience with ſuch villains, as Catharine had with Petruchio, when ſhe ſays,

" My tongue will tell the anger of my heart,
" Or elſe my heart, concealing it, will break;
" And rather than it ſhall, I will be free,
" Even to the utmoſt, as I pleaſe, in words."

The truth is, that it gives me the greateſt pleaſure very heartily to *rail* at them even like a *drab!* Yet in this I would not go as far as Hotſpur, who ſays,

——————" I will eaſe my heart,
" Although it be with *hazard* of my *head*."

In *France* this would *now* be moſt certain!

there

there was no ſuch thing, (as among the Engliſh) they were the mereſt monkies of ſlaviſh imitation that ever exiſted in any nation: the ſame mode of habit, expreſſion, ceremony, and geſticulation, nay, even their very ideas, appeared to be but *one ſet*, which ſeemed to paſs current from the Decroteur upon the Pont-Neuf, to the Beau-Garçon in the Palais-Royal. If, however, they then performed (like actors on the ſtage) their *perſonated* characters with plauſibility, to the no great injury of ſociety; how much it is to be lamented, that they have now an opportunity of exhibiting their natural ones, to the injury of all mankind. Before this, they appeared as it were the *outſide* figures of a caricaturiſt, but now

" The painting 'pears the unnatural man;
" For ſince diſhonour trafficks with man's nature,
" He is but *outſide*; pencil'd figures are
" Even ſuch as they give out."

Even ſuch are Frenchmen. A little while ſince they were gilded* outſide, ceremonious knaves that would with *beaucoup de milles complimens* offer a *ſtranger* their friendſhip and every thing they poſſeſſed, with the moſt obliging and very kind *unmeaningneſs* in the world! But now GREAT and FOUL *diſhonour* having trafficked with their natures, they with their uſual *conſiſtence* uſe no ceremony at all—*in cutting off* the heads of their *friends*, and like

* " *The pureſt treaſure mortal times afford,*
" *Is ſpotleſs reputation; that away,*
" *Men are but gilded loam, or painted clay.*"

ſlaviſh

ſlaviſh faſhion-mongering apes as they ever were, obliging them to go *ſans tetes*, inſtead of *ſans chapeaux!* My countrymen, I am ſure, will never adopt any of their curſed modes; they were always far more wiſe and temperate, uſing all things with more diſcretion than the French, and they now appear to have well conſidered, that

" Though little fire grows *great* with little wind,
" Yet *extreme guſts* will blow out *fire and all.*"

They full well know,

———" Degree being *vizarded*,
" The unworthieſt ſhews as fairly in *the maſk.*"

Yes, without prejudice or partiality, I will again repeat that my countrymen have, beyond all compariſon, more of the milk of human kindneſs and mercy than Frenchmen.

" They do pray for mercy,
" And that ſame prayer doth teach them all to render
" THE DEEDS OF MERCY:"

But as to Frenchmen,

" Their offences are rank and ſmell to heaven,
" They cannot pray.——
" There is not rain enough in the ſweet heavens,
" To waſh away their crimes."

But now no more—the juſt reproach of theſe execrable villains is an endleſs theme for eternal cenſure, and although our indignation may be well excited to rail at them,†

† My anger is NOT *more in motion* than that of many other authors who have written againſt them! Devils and tygers are the juſt epithets now

" This nor hurts them, nor profits us a jot;
" Forbear it therefore,
" And leave them to *all* judging heaven."

A FEW WORDS IN RESPECT TO THE WAR!

Although much has been ſaid upon this ſubject, I have never yet heard or read one ſingle good argument againſt the juſtice or policy of its continuance, till ſuch times as we have a favourable opportunity of obtaining ſome proſpect of a permanent peace. The publick, it is true, are often addreſſed by a variety of ſpecious and artful reaſonings, and ſuch as are very ſuitable to the ſituation of ſuch reaſoners; who are compoſed of a few ambitious, jealous, and diſappointed men, in both Houſes of Parliament, with a proportion of factious and diſcontented people, who employ a ſet of miſerable hackneyed ſcribblers, to circulate their ſeditious wiſhes under the maſk of ſome common-place topics of war, which that ſubject unhappily ſo copiouſly ſupplies; and from which they take the advantage of dealing out with ſuch deep hypocriſy, as to make the ignorant believe that they are men of feeling and friends to their country. But this is only a

now in faſhionable uſe, to diſtinguiſh them from men of other nations! A very grave writer ſays, " Surely there muſt be ſomething in the nature of Frenchmen, which is very different from the reſt of our ſpecies." A French Emigrant Clergyman has often lamented to me that he was born a Frenchman, and wiſhed for nothing more than to ſpeak *good Engliſh*, and to be *taken* for *an Engliſhman*.

cover

cover for their baſe purpoſes, in order to create general diſcontent, confuſion, and anarchy, in the ſtate. It was to ſuch ſort of fellows as theſe are, that the warlike Marcius once addreſſed the male-content citizens of Rome, in a ſpeech which truly deſcribes the nature of every populace in all free ſtates:

——————" What would ye have, ye curs,
" That like nor peace nor war? The one affrights you,
" The other makes you proud. He that truſts to you,
" Where he ſhall find you lions, finds you hares;
" Where foxes, geeſe; you are no ſurer, no,
" Than is the coal of fire upon the ice,
" Or hailſtone in the ſun. Your virtue is
" To make him worthy whoſe offence ſubdues him,
" And curſe that juſtice did it. Who deſerves greatneſs,
" Deſerves your hate, and your affections are
" A ſick man's appetite; who deſires moſt that
" Which would increaſe his evil—He that depends
" Upon your favours, *ſwims with fins of lead*,
" *And hews down oaks with ruſhes*—Hang ye—truſt ye?
" With every minute you do change a mind."

Every humane perſon muſt ſurely lament the neceſſity of this war, and wiſh for peace, becauſe we know that war is an evil, and a puniſhment to any people: but the men who now deny the *juſtice* and *neceſſity* of *this* war, and pretend to lament the *peculiar horrors* attending it, are *generally* canting crafty raſcals, and like thoſe who talk of a reform in our government, calling themſelves of the moderate party, whilſt in reality they are a very dangerous claſs of enemies, from their being inſidious.

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This is the only form, ſays a writer, in which they can bring their miſchief forward; for they will not avow that they mean to ruin you, becauſe you would ſcout them at once; but they humbly beg, from the regard they have for you, that you will entruſt them with your concerns, in order that they may have an opportunity of ruining you. Recollect that the preſent ſtate of France is owing to a ſet of men getting into power, by pretending to their fellow-citizens, that *they were the only men who could ſerve them:* and you are not without a few of the ſame ſort of men here. But admitting that a reform was neceſſary, is this a time for it? Would any wiſe man ſpread out his gunpowder to dry, when there was a fire in the ſtreet? Would any man ſpend his time in detecting an abuſe in his houſhold, when his houſe was on fire, and he in danger of loſing all that remained?* In reforming an abuſe of a comparatively trifling kind, at a wrong ſeaſon, we may endanger our ſafety. Times of tranquillity are the times of reform: and then all good ſubjects, and well-meaning men, let what is wrong be ſet right. Every body ought to know, and I hope there are but few who do not know, that this war differs eſſentially from all other wars; for in every period of the world, ſtates have been obliged to reſort to hoſtilities, in order to repel ambition, to reſiſt injuſtice, to preſerve religion or independence. But

* A thouſand ſimilar ideas might be adduced. I have ſelected theſe becauſe they were *ready*, and as good as any other that were *not ready made!*

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an enemy of a new kind has riſen up, one who fights not merely to ſubdue ſtates, but to diſſolve ſociety —not to extend empire, but to ſubvert government—not to introduce a particular religion, but to extirpate all religion.* In the natural impulſe that leads to reſiſtance, for the ſake of preſervation, and in the union which ariſes from a ſenſe of common danger, may be found the true principle of the war, and of the extenſive alliances by which it is ſupported.

I aver then, that this is not a war of Kings,† combined againſt the liberties of a people, but a maſs of twenty-four millions of people combined

* Who could ever have imagined that we ſhould have combated infidel enemies, ſo near our ſhores, as we long ſince did afar off in *ſtubborn Jury!* Shakeſpeare, with his cuſtomary energy, when ſpeaking of England, ſays,

" This nurſe, this teeming womb of royal kings,
" Fear'd for their breed, and famous for their birth,
" For Chriſtian ſervice, and true chivalry;
" Renowned for their deed, as far from home
" As is the Sepulchre, in *ſtubborn Jewry*,
" Of the world's ranſom, bleſſed Mary's ſon;
" This land of ſuch dear ſouls, this dear, dear land,
" Dear for her reputation through the world,
" Is now &c. &c."

† Monſieur Mallet du Pan, obſerves, that the preſent war is the *neceſſary*, not the *accidental* conſequence of the French revolution; and that, on the part of the allies, it is not a war of ambition, of conqueſt, or of aggrandizement, but of ſelf-defence; for it was, in his opinion, abſolutely impoſſible that there ſhould exiſt in the hearts of Europe, a *revolutionary* government, with what he calls a treaſury of all ſorts of crimes, and 24 millions of people to ſupport it, without endangering the tranquillity of all the ſurrounding ſtates by the propagation of its principles.

to war againſt the natural and deareſt rights of man! It is a war in which it may be truly ſaid that we are fighting in the cauſe of GOD and MAN; and it may be farther obſerved, without the old cant of *fanaticiſm*, or the falſe principles of *chivalry*, that we are fighting the good fight of Faith under the croſs and banners of our Redeemer, againſt infidel enemies armed with the bloody Guillotine!

Were we now to lay down our arms, it would be to our inevitable deſtruction. To be armed as we are, is the only ſecurity we have left to preſerve our conſtitution from the damnable contagion of French principles, which they, in conjunction with ſome of our UNNATURAL countrymen, would moſt aſſuredly ſoon introduce, if we made a peace *before* France had ESTABLISHED a CONSTITUTION—but this French Anarchiſts do not want. They like to be in a revolutionary ſtate in order to *rule* and *plunder* with impunity: and this is preciſely what the amiable lovers of PRETENDED *reform* want to have at home. Can any thing in nature be more *humiliating* than the idea of *ſueing* for a peace to a ſet of *low, profligate, ſanguinary* TYRANTS; who have declared that they will never lay down their arms till all kings are *exterminated!* The Preſident of the Convention, on the 13th of February 1794, in reply to an addreſs of the 48 Sections of Paris, ſaid, "THIS IS A WAR TO LAST TILL DEATH, BETWEEN "REPUBLICANS AND KINGS."

Nothing can be more clear than that peace *to them* is not deſirable! Theſe ſanguinary uſurpers are fully and juſtly ſenſible, that there is no ſafety *for them*,

them, but in the deſtruction of all *regular* and *eſtabliſhed* governments: they have, therefore, *vowed* to *accompliſh* that DESTRUCTION. And ſurely thoſe governments ought, on their part, to be alike ſenſible, that there can be no ſecurity for *them*, nor of courſe for their ſtates, until their implacable and inveterate foe be demoliſhed!—The objects of negociation, then, cannot be attainable with any degree of rational certainty, whilſt their object is not only to ſubvert and deſtroy all other governments, as well as their own, but even to conquer and lay them under cruel contributions: this we ſee they did in Auſtrian Flanders, Liege, Holland, Savoy, Nice, &c. Briſſot ſays, "The Convention ſhould have conceived and executed greater projects, ſome of thoſe great expeditions, which brought all the kings of the earth proſtrate before the Romans. What a noble career," ſays he, "then opened itſelf before our eyes! At the Pyrenees, Spain offered to us only mountains that were eaſy to paſs over; at a diſtance and beyond our ſeas, the Spaniſh eſtabliſhments are inhabited by a numerous people, who roar while they bite the curb, who wait only for a deliverer. Louiſiana is a country to which we owe great reparation, on account of the cowardice with which we there ſacrificed our brethren. In the Weſt-Indies, to the Engliſh colonies, which it was ſo eaſy to have turned topſy-turvy, ſimply in putting the finiſhing ſtroke to the purification government of our own colonies, a meaſure which is not even underſtood by this council. In the Eaſt-Indies it would, perhaps, be difficult to conquer the Dutch colonies:

colonies: it would be perfectly eaſy to reſtore them to liberty. In Indoſtan, a prince overcome in battle, but not ſubdued; terrible, like Mithridates, even in his defeats, even in the ſeaſon of his repoſe; a prince whoſe implacable hatred againſt the Engliſh waits only a ſeaſon when ſome aſſiſtance may enable him to attack the Engliſh power afreſh; and break the under thread by which the power of England has its hold in India. In Europe, Ruſſia and Auſtria might have been humbled by the Porte; Poland might have been preſerved by the Porte, and your Mediterranean fleet, at that time ſplendid, could eaſily have perſuaded the Sultan: it could alone, if they had not been ſtupidly obſtinate in loſing it on the rocks of Sardinia, have changed the face of the war in Europe. The movements of Ireland towards liberty we were bound to encourage. England is a country on which we might eaſily enough have retaliated the terrors which ſhe has at times excited among us by imaginary projects of invaſion. Throughout the whole commerce of our enemies great advantages were offered to us for its deſtruction, without fear of ſimilar evils upon our own commerce. Such are the great ideas which ought to have been entertained, which ought to have been executed, *ſince the determination was made to brave all Europe.* Such were the projects that men, long familiar with the nature of republicaniſm, and the great effects of which it was capable, propoſed to the committee of general defence, propoſed by thoſe men whom they accuſe of having been the occaſion of declaring the war, and of not having carried

carried it on in a grand ſtile, when their oppoſers exerted themſelves for the deſtruction of all their means, or at leaſt for rendering them all impotent. Richelieu, Louvois, Alberoni, had conceived ſimilar projects, and they were men who could carry their projects into execution, only by a *few thouſand ſatellites*; here the WHOLE NATION is in action to carry her plans into execution."

I have given this (rather long) extract, to ſhew, at one point of view, the wild project they entertained themſelves with of conquering the whole world! Here their mad ambition, their reſtleſs diſpoſition, their injuſtice and cruelty, is at once fully diſplayed by one of their leading members, who was the chief author and planner of the *war*. Here we not *only* ſee them as the common diſturbers of the peaceable repoſe of the world, as they were under their monarchs, (whoſe miniſters he acknowledges to have conceived ſimilar projects) but they boaſt of being now fully *able*, and *determined*, to put into execution all thoſe *miſchievous* plans which they before had only impotently conceived! Thus, then, do we ſee how much more to be dreaded are ſuch numerous, lawleſs, diſhonourable banditties of people, than the *Satellites* of a *monarchy!* They who, as a celebrated writer elegantly obſerves, " had that " ſenſibility of principle, that chaſtity of honour, " which felt a ſtain like a wound, which inſpired cou- " rage whilſt it mitigated ferocity, which ennobled " whatever it touched, and under which vice itſelf " loſt half its evil, by loſing all its groſſneſs!" Yes, theſe were honourable men in days when a generous loyalty,

loyalty, " a proud ſubmiſſion, a dignified obedience, were ſhewn to rank or ſex," when *honourable ſwords* were drawn in the defence of religion, for the rights of kings and nations, and for the protection of *virtue* and *injured innocence!* Nor yet, in thoſe days of an *unenlightened* and *demi-barbare age*, (as ſome modern upſtarts term it) when a too refined notion of honour led men ſometimes to diſplay unneceſſary feats of gallantry, (even to the romantic heroiſm of chivalry) were they *ſervile ſlaves* to monarchy; nor did they forget to unite againſt the oppreſſions of a tyrant, and to claim their juſt right! This nation once arranged itſelf round the throne of a deſpot,

" And wrench'd a charter from a tyrant's hand;"

And here what a glorious field is open for reflections upon the grand contraſt between the Engliſh and French nations! I have confined myſelf within too ſmall a compaſs to ſay much upon the ſubject. I ſhall, therefore, only obſerve curſorily, that nothing can afford a ſtronger or more remarkable proof of the ſuperior generoſity, forgiveneſs, and humanity of the Engliſh nation, than the circumſtances of that glorious epoch in our hiſtory, nearly eight hundred years ago, when* our anceſtors gained a charter

* And when a contemptible, bad-hearted, vindictive tyrant oppreſſed his ſubjects by the moſt inordinate exactions and cruel confiſcations; who, with the nobility and clergy, juſtly abhorred him for his perfidious conduct to them, his cruelty to his nephew, his cowardice and bad conduct in loſing Brittany and other foreign poſſeſſions, his abject meanneſs in reſigning his crown

a charter, that ſecured to us thoſe liberties which we at this moment enjoy! Had France behaved with ſuch glorious and becoming moderation as our anceſtors then did, and in *other* revolutions which have ſince happened, ſhe would have been at this moment a great, a flouriſhing, and happy nation! When Frenchmen *firſt* confined themſelves to the peccant parts of their conſtitution, "Engliſhmen viewed their efforts for liberty with a ſympathizing pleaſure worthy of freemen: they ardently wiſhed them to ſucceed. But when their national genius gradually diſplayed itſelf, it was then ſeen they were incapable of enjoying *rational liberty*. Even then we were ſorry for them: and it was not until they proved themſelves more like brutes

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and ſceptre into the hands of a proud and rapacious Pope's legate, and his receiving it again as a preſent from the ſee of Rome, to which he ſwore fealty as a VASSAL and FEUDATORY. Yet, notwithſtanding all theſe provocations, when his ſubjects had him in their power, what did they do? What dire *horrible revenge* did they execute upon this ſhallow, proud, cowardly, libidinous King, who was ever abject in adverſity, and overbearing in ſucceſs! A Frenchman's bloody mind would ſcarcely imagine they did leſs than maſſacre him, or depoſe him. But Britons' generous ſouls and loyal hearts did neither: they were content with obliging him to do juſtice, in granting them a charter to retain thoſe privileges which were wreſted from them by himſelf as well as by ſome of his predeceſſors. This concluded, they renewed their homage, which they had publickly renounced at the beginning of their revolt. Here, indeed, was truly witneſſed a generous loyalty, a proud ſubmiſſion, and a ſubordination of the heart: and it was the ſole fault of this inconſiſtent, raſh, and cruel King, that he did not preſerve the regard and ſubmiſſion of his ſubjects to the end of his reign! Would the French nation, at ſuch a criſis, have diſplayed ſo noble and honourable a forbearance? No! with an inſtinct like that of

brutes than men, and threatened to devour us, that we firſt ſtood upon our guard, and then attacked them with vigour." Even the noted Prieſtley, their great advocate, muſt acknowledge, if he has any truth, candour, or modeſty, that he has now ſeen the French Revolution expand itſelf in a far different manner from what he expected, when he exultingly exclaimed, in one of his inſolent and unargumentative epiſtles to Mr. Burke, "I do not "wonder that the late revolution in the French Go-"vernment has excited *your* attention, and that of a "great part of the nation." "It is," as you juſtly ſay, "all circumſtances taken together, the moſt "aſtoniſhing that has hitherto happened in the "world." It is, therefore, a moſt intereſting ob-

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of the hawk, who not only ſeizes and kills his bird, but alſo picks it to death, they probably would have tormented him, and have put to death his family, friends, and adherents, as they have lately treated their own innocent King and countrymen! Miſerable and ſhocking as theſe unfortunate and melancholy circumſtances are to individuals and to their nation, yet the awful tragedy will, in all human probability, make the people of other governments knit cloſer in the bonds of ſociety, teaching them to be more ſatisfied with their ſeveral conditions, and obliging men to unite for their mutual intereſt, and to be vigilant for their common ſafety.

——————"God Almighty!
"There is ſome ſoul of goodneſs in things evil,
"Would man obſervingly diſtil it out;
[Our BAD NEIGHBOURS *make Engliſhmen unite*
'Gainſt anarchy and the foul crimes of France.]
"Beſides, they are our outward conſciences,
"And preachers to us all; admoniſhing
"That we ſhould dreſs us fairly for our end.
"Thus may we gather honey from the weed,
"And make a moral of the devil himſelf."

" ject both to philoſophical and practical politicians. " It behoves them particularly to conſider the prin- " ciples on which it has been made; that if the con- " duct of the leaders in the buſineſs has been right, " and if the ſcheme promiſes to be beneficial to the " country, it may, as far as their ſituations are ſimi- " lar, be imitated in other countries; and that, if " their conduct has been wrong, and the reſult of it be " unpromiſing, the example may ſerve to deter others " from any attempt of the like kind. But though " there be nothing extraordinary in this revolution " having excited ſo much of your attention, I am " ſurpriſed that you ſhould be ſo much alarmed and " diſturbed at it. You appear to me not to be ſuffi- " ciently cool, to enter into this ſerious diſcuſſion. " Your imagination is evidently heated, and your " ideas confuſed." Such is Dr. Prieſtley's language to one of the firſt characters of the age in which we live. Surely the diſingenuous Doctor will now confeſs that, from the horrible events which have ſince occurred, there was no great ſurpriſe in Mr. Burke being *alarmed* and *diſturbed*, upon the mature conſideration of the great *probability* of ſuch things *happening!* And although Mr. Burke at that time might not have been *very cool*, yet the Doctor was moſt *coolly impudent*, and ſhallow enough in aſſerting that his imagination was heated, and his ideas *confuſed*. Mr. Burke ſaw *then* that the revolution was unpromiſing; which the reſult has proved. The Doctor cannot now ſay ſuch a revolution is *beneficial* to a country, or ought to be *imitated* by other countries! But, in his *own words*, " the example may " ſerve to deter others from any attempt of the like

" kind." " Nations," ſays he, " may judge wrong " as well as individuals." No doubt! And if the French nation, with Dr. Prieſtley and Thomas Paine, had judged as truly as the great Burke did, millions of lives would have been ſaved, and millions of evils would have been prevented by that judgment! This ſame Doctor again, with much contempt and ſneering, ſays to Mr. B. " I ſhall " not call in queſtion your gift of prophecy. It " may be your peculiar talent to ſee all events, paſt, " preſent, and to come, in their moſt concealed " cauſes; nor ſhall I queſtion what you aſſert to be " a fact." Now why ſhould not Mr. B. predict general conſequences that might ariſe from a bad meaſure, although this Doctor, and many other *dabblers* in politics and religion, could not? What was the general character and education of thoſe men in ancient times, who ſo much diſtinguiſhed themſelves by their prophetical writings? We know they were men choſen for their exalted ſenſe, excellence of character, profound judgment, and deep ſtudy into men and things. Many of theſe men, who foretold that ſuch events would happen, and which actually did come to paſs, were no more *inſpired by heaven* than Mr. Burke was: but from their ſuperior underſtanding, intuition, and knowledge, they foreſaw that certain conſequences would certainly ariſe from then exiſting and primary cauſes. This talent of judging with a *near aim* of things not yet come to life is admirably deſcribed by one who appears to have been at leaſt *inſpired* with the *ſpirit* of fine writing!

" There

" There is an hiſtory in all men's lives,
" Figuring the nature of the times deceas'd;
" The which obſerv'd, a man may propheſy,
" With a near aim, of the main chance of things,
" As not yet come to life, which in their ſeeds,
" And weak beginnings, lie intreaſur'd.
" Such things become the hatch and brood of time;
" And by the neceſſary form of them,
" Might create a perfect gueſs."

Mr. B. having peered through the teleſcope of time with ſuch clearneſs of viſion, I cannot refuſe giving him credit for a farther account! In his preface to a celebrated French pamphlet, he ſays, " The reader will be enabled to judge of the information of thoſe who have undertaken to guide and enlighten us, and who, for reaſons beſt known to themſelves, have choſen to paint the French revolution and its conſequences in brilliant and flattering colours. They will know how to appreciate the liberty of France, which has been ſo much magnified in England. They will do juſtice to the wiſdom and goodneſs of their ſovereign and his parliament, who have put them into a ſtate of defence in the war audaciouſly made upon us in favour of that kind of liberty. When we ſee (as here we muſt ſee) in their true colours the character and policy of our enemies, our gratitude will become an active principle. It will produce a ſtrong and zealous co-operation with the efforts of our government, in favour of a conſtitution under which we enjoy advantages, the full value of which the querulous weakneſs of human nature requires ſometimes

ſometimes the opportunity of a compariſon to underſtand and to reliſh."

Nothing can be more true than theſe aſſertions. They undoubtedly wanted to reduce us to the condition of their own country, and it was full time to take the *alarm*, and to act *vigorouſly* againſt their ſchemes! And ſurely "our confidence in thoſe who watch for the public, will not be leſſened by the event. We ſhall be ſenſible that to alarm us in the late circumſtances of our affairs was not for our moleſtation, but for our ſecurity." The alarm was not ill-timed when they invaded Holland, and declared that their intention was to conquer all countries which did not acquieſce in their opinions! Doubtleſs it was the intereſt of this country then to ſuccour Holland, and not to ſee her a province ſubject to France! We ſucceeded, and it would have been baſe in the extreme to have immediately abandoned her, and our Allies, to the renewed fury of our enemies. We could do no leſs: where "there is a nation of a reſtleſs and miſchievous diſpoſition, always ready to injure others, to traverſe their deſigns, and to raiſe domeſtic troubles; it is not to be doubted that all have a right to join in order to repreſs, chaſtiſe, and put it ever after out of its power to injure them."

Who can deny the truth of ſuch a plain and ſimple propoſition as this is? None but the *diſhonourable counterfeits* of Engliſhmen, who "dodge and palter in the ſhifts of lowneſs:" men who exclaim againſt the injuſtice of the war, becauſe they would wiſh to be as unjuſt to their own country as France is

is to hers, and to every other nation upon the face of the globe! Falconbridge, in Shakeſpeare's King John, addreſſes himſelf to ſuch baſe-born whelping curs:

" And you degenerate, you ingrate revolts,
" You bloody Neros, ripping up the womb
" Of your dear mother England, bluſh for ſhame:
" For your own ladies, and pale-viſag'd maids,
" Like Amazons, come tripping after drums;
" Their thimbles into armed gantlets change,
" Their needles to lances, and their gentle hearts
" To fierce and bloody inclination."

Theſe ingrate gentlemen with the word peace and good of their country in their mouths, about which they are eternally talking, are like *hypocrites* in religion, who are always canting about faith and good works, and yet have neither *belief nor deſign* of putting any good work into execution! Yet I ſhould be very ſorry to confound the well-meaning with thoſe who put on the cloak of maliciouſneſs and hypocriſy: no doubt every honeſt man muſt wiſh for peace! But there are thoſe who wiſh it from *bad motives*, and thoſe who wiſh it from pure and laudable motives! The firſt only wiſh the Republic of France to be acknowledged, a conceſſion which would humble us in the diſgrace of treating with thieves and murderers, and be the readieſt and ſureſt way of introducing the ſame atrocious infamy in this country! The latter are only miſtaken, and ignorantly think that every thing ought to be ſacrificed to peace: not conſidering

ſidering that there are worſe evils to be apprehended than a foreign war! Inteſtine commotion is ſurely a much greater evil, and would probably be the attendant of an inglorious peace! A diſhonourable ſubmiſſion, and acknowledgment of the rights of robbers and aſſaſſins, make us in ſome degree partakers of their guilt, becauſe we cowardly acknowledge them when we have power bravely to reſiſt them! A baſe deſertion of our Allies is infamous; and the deſtruction of a well-tried government, that has ſtood the teſt of many ages, is a greater evil than a *temporary poverty!* But thoſe men who think that the great God of wealth† is to be the ruler of all good, ſhould conſider how they are to attain that deſirable object! They ſhould either be *informed*, or ought to *recollect*, that it was not in their power to *chooſe* a monopoly of money-getting peace! They were with ſeveral other nations (who were not of the aggreſſive party) *made* to war againſt their *inclinations* and *intereſts!* The miniſter did not want to be told,

" Still in thy right hand carry gentle peace,
" To ſilence envious tongues."

† There are ſome timid good people, who have no other objection to the war than the heavy taxes it will create; not conſidering that by *paying a little more intereſt* THEY THEREBY PRESERVE THEIR PRINCIPAL!!! If it were *not* for the war, the infuſion of *French principles* would probably ſoon *cauſe* the ANNIHILATION OF ALL PRIVATE PROPERTY, as it has done in France. Where there is not a protection for property, there can be no real liberty; therefore liberty and property are ever coupled together, as juſtly conſtituting the idea Engliſhmen have of FREEDOM!

No!

No! but he was told, if you do *not* fight, you ſhall ſoon have nothing valuable left to contend for! The good fabric of government, which your anceſtors built, and ſo well approved of, ſhall be attacked. Anarchy, in lieu of peace and order, ſhall prevail: your excellent laws, which the wiſdom of your forefathers framed, ſhall be now ſubverted. Your fortunes, which your own induſtry created, ſhall be wreſted from you: noxious equality ſhall be forced upon you; the eſtabliſhed and uncorrupted religion of your country ſhall be deſtroyed to give place to atheiſm, or, what is as bad, to the wretched, falſe, and ſelf-made principles of weak, ignorant, and new-formed wicked ſectaries: and laſtly, domeſtic war, with all its horrors, ſhall rage with undiſtinguiſhing fury!!! Now put theſe expected conſequences in one ſcale, and a war with our old and deteſtable enemy the French in the other, it would be *rather more*, I ſhould ſuppoſe, than the weight of " an *hair* that would turn the " ſcales between their *avoirdupois*."

There can be no compariſon drawn between the *great ſtake* in one ſcale, and the *mere feather* in the other! All other wars that we have ever had with France appear almoſt to have been without an object, or at leaſt but a *ſingle one*, if we compare it to the *great ſtake* we have now in hand! Mere trifles have heretofore cauſed wars with France! Such as the etiquette about the *lowering* of a *flag*, or an inſult committed by one ſea captain towards another, &c.; yet even *ſuch wars* were generally popular, and often

" Turn'd the tide of fearful faction."

But in this war, which was ſo unprovoked on our part, and now ſo abſolutely neceſſary to be carried on for the immediate ſafety of our conſtitution, one ſhould *juſtly* have imagined that

" The quality and hair of our attempt
" *Brook'd no diviſion!*"

Yet, to the eternal diſgrace, folly, and infamy of thoſe who neither deſerve the name of *men* or *Engliſhmen*, there are ſome who are even ready to rebel againſt the propriety and fitneſs of the meaſure, and who would, in their impotent rage, pride, and malice, rather unnaturally join our cruel enemies than aſſiſt in repelling them, under the pretence of our wanting a reform in parliament, heavy taxes, expenſive government, a too rich and powerful ariſtocracy and clergy, &c. &c.

" Theſe things indeed they have articulated,
" Have proclaim'd in *idle clubs* and *meetings*,
" To face the garment of rebellion,
" With ſome fine colour that may pleaſe the eye
" Of *fickle* changelings and poor diſcontents;
" Which gape, and rub the elbow, at the news
" Of hurly-burly innovation.
" And never yet did inſurrection want
" Such water-colours to impaint its cauſe;
" Nor moody beggars, ſtarving for a time,
" Of pell mell havock and confuſion."

Thank God, however, the good ſenſe and majority of the nation are now well united againſt ſuch falſe and unnatural brethren and our natural enemies,

enemies, who ridiculouſly would pretend to teach us how to be free! Men who were born ſlaves, and are now ten thouſand times greater ſlaves than ever, have the preſumption to teach free-born Engliſhmen the uſe of liberty! I demand whether Engliſhmen will allow ſuch theoretic vagabonds, ſuch atheiſtical monſters, ſuch ſyſtematical robbers and murderers of the human ſpecies, to be qualified to LEGISLATE and RULE FREE-BORN BRITONS!!! No, rather than ſubmit to ſuch diſhonour and infamy, may the war continue till there is neither men nor money to maintain it any longer! Of this, however, there is not the leaſt fear; we have beaten them already in every corner of the globe, and ſince their glorious defeat by the gallant *Howe*, Engliſhmen have nothing to fear from their boaſted numbers in this country. It is true, indeed, they may again run over the old beaten tract of Brabant, and they may do a great deal of miſchief in that country; but herſelf and Germany are able to defend it, and, with the aſſiſtance of other powers, will yet oblige them to retire: yet if they do overrun Belgium, we ought not to view their ſucceſs with deſpondency or anxiety, as long as we can ſuccour Holland!* Cambon, one of the national deputies, ſaid before the Belgians themſelves, " The Belgian war coſts

* The balance of power ſeems to be a modern fooliſh kind of ridicule with ſome people. Were the French, however, to take poſſeſſion of the Dutch ports, the balance againſt us in marine affairs (our only ſalvation) would ſoon be found to be a very ſerious truth indeed!

us hundreds of millions. Their ordinary revenues, and even ſome extraordinary taxes, will not anſwer to our reimburſements, and yet we have occaſion for them!" This was ſaid near two years ago: they have expended twice as much ſince! But are any men ſo ſhort-ſighted as to imagine that theſe villains will conquer a country, and then give liberty to it! No, they wanted an union with Brabant, only to reimburſe themſelves by ſelling the church lands: and this was decreed! but not by a majority of Brabanters, whoſe minds were greatly averſe to an union with ſuch creatures: yet they were obliged to temporize though the dread of a diabolical army, which overrun that country, and committed every ſpecies of crimes. They were, however, miſtaken for that time, and obliged to retreat.

In the ſame manner they forced an union with Savoy! And ſo open were theſe men in declaring their mercenary ſentiments, that they ſaid before one of the patriot deputies of Holland, " that as they had no eccleſiaſtical *goods* to offer as an indemnity *for making them free*, they muſt make a revolution in their COUNTERS and IRON CHESTS!" Thus theſe gentle, generous gentlemen of liberty " want to unite every thing, that they may ſell every thing!" But I hope it will yet be proved that robbery and anarchy, inſtead of encouraging, will always ſtifle revolutions; and that before they can effect unions and the good-will of men, they muſt firſt prove themſelves virtuous and humane, and not robbers and murderers! and to that amount ſaid one of their principal leaders!

Let

Let me aſk thoſe who ſincerely wiſh* for peace (from honeſt and real patriotic principles) how they would effect this deſirable object, and at the ſame time preſerve the honour, dignity, and ſafety of this country? Do theſe good people *know* or *reflect* that we were not the aggreſſors in this war, and that upon the moſt ordinary occaſions it is unuſual to make conceſſions to thoſe who oblige others to ſtrike in their defence? The more eſpecially too, after being wronged and inſulted, we have arms in our hands to humble our enemies! That they provoked the war with England and Holland, is *acknowledged* by *themſelves:* and it is very remarkable, that the faction now reigning in Paris ſupplanted the late faction, by accuſing them of going to war wantonly and unneceſſarily with England and Holland: at leaſt it is certain, that this was one of the principal charges againſt them. But the Briſſotines and Girondiſts denied the charge, and laid it intirely upon the anarchiſts of Paris! Still, no doubt, the plan of this faction was to involve all Europe in a war! But if we were ſuch abject ſouls as to be inclined to treat with theſe monſters, what government is there to engage for, or to bind France! The French, like ſcene-ſhifters, are continually

* It is no uncommon thing for ſincere men in their *ignorance* to *wiſh* and pray for their own harms: this idea is admirably expreſſed by Shakeſpeare,

" We ignorant of ourſelves,
" Beg often our own harms, which the wiſe powers
" Deny us for our good; ſo find we profit
" By loſing of our prayers."

changing

changing their views; and thoſe you treat with to day may be guillotined the next, for treating with deſpots and ſlaves, againſt whom they have *ſworn eternal* war! And here it is much to be lamented that among men in the very firſt claſſes of life, and diſtinguiſhed for their ſuperior wiſdom and talents, we perceive as much meanneſs, art, hypocriſy, and cunning, as would diſgrace wretches of the loweſt order of our ſpecies!

What laudable and honeſt motives had ſome few Lords and Commoners, in making their ſeditious harangues againſt the war, and to addreſs the King to treat with the bloodieſt people that the world ever produced! Why, only becauſe they themſelves *were not in power*, and envied *thoſe who were!* Gratify but their ambition and avarice with places, and no doubt* they would, with all *their conſciences*, vote for the war, if it laſted as long as the *three* punic wars of old! Such, alas! is the wretched ſelfiſhneſs and meanneſs of men, who *pretend* to love their country better than other people, and at the ſame moment would ſacrifice her *honour and real intereſts* to indulge their malice and party views.

Is it not more than *ridiculous* for theſe men to aſſert, (when they propoſed a negociation) "that whoever holds the reins of power (however obtained) is proper to be negociated with?" How incongruous to the honour of the nation would this

* The aſſumption of this as a *certainty* will not, I hope, be conſidered as either *ill-natured*, *illiberal*, or *preſumptuous!*

ſyſtem have been, if adopted by our government! What an abundance of treaties and engagements ſhe muſt have made for theſe four years paſt, with the vileſt wretches upon earth, pledging herſelf to approve of ſyſtems ſo artificial, ſo full of political enthuſiaſm, fury, and injuſtice, that it may be ſaid to be expiring when moſt it ſhows its ſtrength, like the ſtrong convulſions of a madman in a dying ſtate! Shakeſpeare's language, however, will better ſerve to illuſtrate my idea of a fickle and turbulent people,

——————" This common body,
" Like to a vagabond flag upon the ſtream,
" Goes to and back, lacqueying the varying tide,
" To rot itſelf with motion!"

In what a contemptible and diſgraceful light would this country have been held, had ſhe ſhewn " ſuch baſe couchings and lowly curteſies" to the " dizzy-eyed fury" of ſuch men as the two national aſſemblies and the Convention were principally compoſed of! With thoſe who have repeatedly declared their abhorrence of all regular and eſtabliſhed governments, how is it poſſible to treat? Their preſent ſyſtem muſt be utterly deſtroyed, and ſome regular conſtitution formed, before we can enjoy the bleſſing of a ſecure and permanent peace! All other attempts to botch it will be fruitleſs, and would ever ſet that deſirable end at a more remote diſtance than it now is!* Our

* " Thoſe perſons who recommend the experiment of negociation are bound to ſhew that it is the way to attain that ſecurity and repoſe,

very enemies tell us more truth, and appear to be far better ſighted politicians, than our gentlemen of the minority!

The faction of the Briſſotines and Girondiſts (the moſt *moderate* and *gentle* villains among them) declared they could not expect that England, and other powers at war with them, would make a peace until they had formed a CONSTITUTION. And it is not a little remarkable that thoſe very men, who *deſtroyed a conſtitution*, and conſequently all order, afterwards (when they had fatal proofs of the dreadful miſchiefs which attended its deſtruction) carried their zeal ſo far as to attempt the building of another conſtitution upon the ruins of the old, for which undertaking many of them loſt their heads.* Yet ſuch were the inconſiſtency and villainy of theſe men, that whilſt they wrote and ſeriouſly wiſhed for a government and good order to take place among them, (and this merely that they might inſure their own dominion) they were at the ſame time exciting† the *governed* in other

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repoſe, without which, *peace* would be merely nominal and deluſive. But this is a taſk they do not even undertake. They avoid that inveſtigation, which alone could juſtify the adoption of ſo important a meaſure, and avail themſelves of the palatable nature of the remedy they propoſe, inſtead of examining the manner of its operation, or the effect it is likely to produce."

* Twenty-one were executed at the ſame time, among whom were Briſſot, Condorcet, and others who had written ſeveral pamphlets to effect a *conſtitution* and *good order!*

† "In writing the moſt inflammable and ſeditious libels upon other governments, to ſtir the people to inſurrection." This was

countries againſt the *governors*, in letting the people ſee the *facility* and the advantages of inſurrection! They talked of "*couching* the *cataract* which blinded the eyes of men," and of *forcing* them to *ſee* their own miſery; at the time when theſe miſerable *oculiſts* were ſo blinded with the confuſion and diſtraction of anarchy, which they themſelves had raiſed, that they could not *ſee* the way to eſcape from the general deſtruction!

It is very curious to obſerve how much ſtreſs Monſ. Briſſot lays upon the word CONSTITUTION, and what wonders it was to perform! It is the watch-word throughout the book: it is ſometimes uſed as the means of enabling the people to do more miſchief, that is, of making them ſtronger, by being more united for foreign conqueſt and the deſtruction of all regular governments: at other times it is uſed as the only mode of ſecuring their republican form of government, annihilating monarchy, and ſecuring the general robbery of the property of *every man* in France, who had *much* or *little* to loſe! But it is particularly inſiſted upon, that it is a CONSTITUTION only that can make them reſpected by other nations, and the only means by which a PEACE CAN BE EFFECTED!!! Hear what this author ſays, who was a member of the Convention, and a man of firſt-rate ability! "It is madneſs, or im-

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after the plan of Mr. Thomas Paine, whom for his *good* labours even-handed juſtice has requited, by giving him "*the ingredients of his poiſoned chalice to his own lips.*"

"becility

" becility itſelf, to RECKON UPON A PEACE* or " upon allies, while we are WITHOUT A CONSTITU- " TION. *There is no making an alliance, there is no* " *treating with anarchy.* To treat with men, who " have not the power to arreſt the guilty who inſult " them at their door, or the women, who, in ſpite " of their teeth, exerciſe the police of their pre- " cinct, or the Jacobins, who haughtily ſubſcribe " their contingent of heads to be cut off."

Here we ſee that the *want* of a *conſtitution* is what he moſt paſſionately laments, nor does the thirſty hart pant for cooling ſtreams, more than he does to FIND A CONSTITUTION! Hear again, how ardently he expreſſes himſelf: " In two words," ſays he, " do you wiſh to have ſtrength ſufficient to " overcome your enemies abroad?† Have order: " have a conſtitution. With a conſtitution your " armies

* Men of the beſt ſenſe and intelligence among them had no idea of the poſſibility of making a peace with foreign powers, till they had a well-formed regular government, when anarchy, murder, and robbery, no longer ſhould exiſt! The following paſſage is remarkably expreſſive:—" The end then of the foreign war lies in the domeſtic anarchy. Have a conſtitution, have an energetic government which puts the laws in execution, and you will ſoon have peace. For foreign powers alſo feel the want of peace: but they want to have it SOLID and DURABLE!!!"

† If other powers are but *true* to themſelves, the French will not *finally* overcome them, and had they but acted as vigorouſly as we have done in taking *every thing from them*, (but the part of the Continent they ſtand upon) France muſt, ere this, have been brought to her ſenſes in the formation of *ſuch a conſtitution*, that other powers might have ſafely treated with them; but God has bereaved them of their ſenſes, and for their ſins has hardened their hearts. Periſh the cowardly

" armies will ſoon diſappear. Have order, have a " conſtitution, and your malcontents will ſoon be " diſperſed. I go farther, have order, have a con- " ſtitution, and the foreign powers will ſoon aſk " peace of you. How can you expect, that in this " uncertain and wavering ſtate in which you are,* " foreign powers can conſent to treat with a Con- " vention, which is every day dragged through the " dirt; becauſe it is the loweſt diſgrace to treat with " an executive, which is without intermiſſion de- " nounced, humiliated, and tottering."

Attend,

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cowardly thought of yielding to ſuch boaſting atheiſtical monſters, who tell us they will make us " *bite the duſt and ſend us to an eternal* " *ſleep*." Let us reply to ſuch vaunting cut-throats, in that true ſpirit of natural bravery expreſſed by Guiderius, who, when Cloten meets him in the foreſt, and challenges him to yield himſelf a priſoner, replies——

" To whom? to thee! What art thou? Have not I
" An arm as big as thine? A heart as big?
" Thy words, I grant, are bigger; *for I wear not*
" *My dagger in my mouth*—Say, what thou art,
" Why I ſhould yield to thee."

* " Will any one contradict M. Briſſot, and aſſert that Great-Britain might have treated with France in the laſt ſeſſions, in 1792, when it was propoſed in the Houſe of Commons to ſend Ambaſſadors to Paris for that purpoſe? Is the time or the people now more fitted for negociation? All theſe interrogatories have ſince received one concluſive anſwer—the guillotine. This is the reſource by which they have hitherto ſupported that ſyſtem, by which our author ſuppoſes they muſt be ruined. It hardly ſeemed poſſible to add any thing to the humiliation of that aſſembly and executive power when the author wrote. We however ſee that they can be placed in a ſituation far more baſe and degrading, and far more removed from the poſſibility of any negociation with them."

Tranſlator of Briſſot's Pamphlet.

Attend, ungrateful Engliſhmen, who are burning with miſchief in your hearts to deſtroy a CONSTITUTION, which for ages paſt has been the admiration and envy of the world! Attend, I ſay, to the forcible expreſſions of one who was a principal actor and ruler in the revolution, and conſequently at the diſorganization of all things in that unhappy country! Who experienced the LOSS of a *conſtitution*, and pathetically lamented there was none! Who experienced the viciſſitude and effects from a *conſtitution* to ANARCHY, and who loſt his life (not indeed without a ſtrong preſentiment of the impending danger) becauſe no regular order of government exiſted! It is worthy of obſervation, I ſay, to ſee how ſtrongly he glows with the deſire of obtaining a *conſtitution*, and how juſtly he attributes every miſery that happened in the revolutionary ſtate of France to the want of it! "The revolt," ſays he, "in Vendee,† the war abroad, the miſery, the "exhauſted

† Briſſot very truly attributes all theſe evils to the want of a conſtitution: ſtill he was but a poor philoſopher and legiſlator, not to know that he could not have a *ſtable* or ſound conſtitution without religion, (which was to form no part of his government) and that the revolt in la Vendee originated in the murder of their prieſts! That an eſtabliſhed religion is as neceſſary as courts of judicature, to compleat and carry on an orderly government, is a truiſm that none but ſome bigotted ſectáries will deny: the neceſſity of it has been acknowledged in all ages even by men who had no religion themſelves. It is remarkable that the celebrated Mr. Gibbon the hiſtorian, who was a determined enemy to the Chriſtian religion, has the following paſſage in one of his books: "Dr. Prieſtley's *ſtrange* "*writings*," *ſays he*, "*againſt religion, are an alarm to the laws of* "*the land!*" Nor is it leſs curious that a certain author now living, who

" exhauſted ſtate of the *finances*, our *inteſtine* diviſions, " our *anarchy*, all is there, all is contained in one " word, *there is no conſtitution:*" OBTAIN THEN A CONSTITUTION; obtain one in a *month*; in a *fortnight*; in a *week*, if you can; let it but be *accepted*, and all your evils will be *finiſhed*. A *conſtitution* is better than arms! A *conſtitution* is better than miſſionaries to the rebels, and better than the firſt *negociators* with foreign powers.

Again, he ſays, " the *Convention* CANNOT SAVE " FRANCE, except by eſtabliſhing proviſional order,† " and in finiſhing a conſtitution: it cannot eſtabliſh " order, but in making decrees repreſſive of anar- " chy, as well as carrying them into execution."

The few words which the ſame author has ſaid upon foreign powers not treating with them till they

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who has quoted the ſame paſſage, and who, like Mr. Gibbon, appears to have as little belief in Chriſtianity, makes the following exclamation: " And I ſincerely join him in the aſſertion, not " doubting but Mr. Gibbon's good ſenſe would wiſh to encourage " both the RELIGION and LAWS through the land."

† This they have not done, and are as far as ever removed from eſtabliſhing it; nor is it poſſible to be ever effected in the form of a republican government! James Harington, author of the Oceana, who has written with far more ſublimity and acuteneſs than any other author in this country upon every ſpecies of government, ſays, " England is much *too extenſive*, and the inhabitants not at all calcu- " lated to *bear* a republican form of government, and that it is only " in ſmall ſtates that it will remain for any length of time." This author, who was once himſelf of republican principles, deciſively gives the preference to a limited monarchy, ſuch as we have, for the better ſecurity of the *perſon*, *property*, and *liberty* of the ſubject, above a republican, which is always arbitrary and oppreſſive to the lower claſſes of people.

ſhould

ſhould have an *orderly government*, is a very ſufficient and ample reply to all the long-winded, falſe, and hypocritical harangues of ſome few members of the oppoſition; becauſe he who was a leader, and underſtood the ſecret ſprings of the revolution, conſequently muſt have known, a thouſand degrees better than a few idle and paſſionate individuals of this kingdom, the real ſtate of his own country, and the abſurdity of ſuppoſing that any nation of *power* and *reſpectability* would negociate with *anarchy!* "Who "would treat with us, ſays he, in the actual ſtate we "ſtand in? Foreign powers juſtly ſay, France is "divided by factions. One triumphs to-day. To-"morrow it will be the triumph of another. If you "treat with one, the other will break the treaty. "There is no ſtability. Let us wait for that ſta-"bility; and then we will treat!"

Here we ſee an enemy candidly confeſſing to his countrymen that a negotiation with foreign powers cannot be expected, "when they have neither *ſtability* to enſure, *ability* to perform, nor *ſincerity* to attract confidence!" And farther, it is undoubtedly not deſirable to them, nor is the great object of negotiation (which ought, at leaſt, to wear the appearance of a permanent peace) any way poſſible for us to effect at this juncture; and if it were, it would be abſolutely infamous to treat with ſuch villains, and to live in harmony with murderers of mankind!† It would be a baſe recognition indeed,

† And the horrid violators of the chaſtity of women, forcing them to marry againſt their will with blackguards.—Such is the courteſy and gallantry of this moſt infernal nation!

"Tears

to acknowledge the authority of a banditti of low uſurpers, who have ſet up a general ſtandard of VICE! It would be inhumanity to millions and millions of people to ſtoop to ſuch monſters; and, I was going to ſay, even an affront to Almighty God, whoſe divine ordinances they have publicly renounced and deſpiſed! If we ſeek for pacification, we embrace a ſet of wretches who would ſpeedily diſſolve the ſocial and friendly tie of humanity, and give their ſanction to a ſyſtem of *general robbery* and *murder!** We are ſafe now, becauſe our arms are galling and terrible to them; but to make peace with them in their preſent *temper* and *principles* would be inevitable deſtruction to our liberty, property, lives, and conſtitution! They would, undoubtedly, immediately diſſeminate their accurſed principles among our countrymen, where unhappily there are to be found (as well as in every other nation upon earth) *ſome* villains who will reject *every*

" Tears virginal,
" Are now to them even as the dew to fire;
" And beauty, that the tyrant oft reclaims,
" Are to their flaming wrath as oil and wax:
" In cruelty do they ſeek out their fame."

* This they moſt aſſuredly would do, many being already ſet down in their black calendar, who are to be guillotined in London! (*when they get there*) beſides many intended public maſſacres which they would probably throw a veil over, and gently term it effervescence, agitation, or a *little exceſs*, as they did when they murdered 260 eccleſiaſtics in the church of the Carmelites at Paris, and in various other horrid maſſacres of innocent people. The Engliſh did not commit ſuch horrid deeds when they reformed their religion from ſuperſtition in the reign of Henry VIII.

thing

thing that is *laudable*, and follow *every thing* that is infamous! It is not to ſay, if you will let us alone, we will you! No, they *eternally repeat* that they will not let you alone! You ſhall have another conſtitution, and the worſt of all, a murderous republican government: in ſhort, if you do *not* fight the beaſt, you will calmly permit the beaſt to devour you, whilſt, like cowardly fools, you have arms in your hands and make no uſe of them.

A very excellent writer juſtly ſays, "We have "our arms in our hands; we have the means of "oppoſing the ſenſe, the courage,† and the re-

"ſources

† The noble example of the ſons of our gracious Sovereign is ſufficient to encourage and animate every Engliſhman, who has a ſpark of honour and courage in his blood; never, in *better days* of enthuſiaſtic honour and virtue, were true courage, conduct, and magnanimity, more eminently diſtinguiſhed than upon every occaſion, by our gallant young Princes:

——————"*Valour*
"That wildly grows in them, yet yields a crop,
"As if it had been ſow'd."

The animated valour of the Duke of York reminds me of our glorious Harry the Fifth, when he led on his gallant countrymen, in the following ſpirit-ſtirring language of Shakeſpeare:

——————"On, on, you nobleſt Engliſh,
"Whoſe blood is ſet from fathers of war proof;
"Fathers, that like ſo many Alexanders,
"Have in theſe parts, from morn 'till even, fought,
"And ſheath'd their ſwords for lack of argument.
"Diſhonour not your mothers; now atteſt,
"That thoſe whom you call'd fathers did beget you!
"Be copy now to men of groſſer blood,
"And teach them how to war! And you, good yeomen,

"Whoſe

" ſources of England, to the deepeſt, the moſt
" craftily deviſed, the beſt combined, and the moſt
" extenſive deſigned, that was ever carried on ſince
" the beginning of the world, againſt all property,
" all order, all religion, all law, and all real freedom.
" If Europe could not be ſaved without our inter-
" poſition, (and moſt certainly it could not) I am
" ſure there is not an Engliſhman who would not
" bluſh to be left out of the general effort made in
" favour of the general ſafety. But we are not ſe-
" condary parties in the war; we are principals in
" the danger, and ought to be principals in the
" exertion."

Let us then unite with the ſpirit and courage of good and loyal Engliſhmen! An honeſt and natural exertion of this our duty, will be the only means of *ſpeedily* effecting an honourable and a glorious peace;

" And tame the ſavage ſpirit of wild war;
" That, like a lion foſter'd up at hand,
" It may lie gently at the foot of peace,
" And be no further harmful than in ſhew."

At the ſame time, let us ever remember the gallantry of our anceſtors, who always diſdained the

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" Whoſe limbs were made in England, ſhew us here
" The mettle of your paſture; let us ſwear
" That you are worth your breeding, which I doubt not;
" For there is none of you ſo mean and baſe,
" That hath not noble luſtre in your eyes:
" I ſee you ſtand like greyhounds in the ſlips,
" Straining upon the ſtart. The game's a foot,
" Follow your ſpirit; and upon this charge,
" Cry—God for Harry! England! and Saint George."

mean

mean thought of receiving DICTATION and RULE from baſe Frenchmen! Remember how glorioufly they formerly vindicated their country's honour in the FIELDS OF FRANCE: and ſhall we *now* ſtoop* to execrable and ſanguinary villains, who would LEAD and SCHOOL their MASTERS? No! Forbid it honour! forbid it juſtice! FORBID IT ENGLISHMEN.

Finally, let us not forget that we are fighting for every thing that is ſacred to the *rights* and *thoughts* of human beings!

FOR GOD† AND OUR COUNTRY!!!

" 'Tis better *uſing* France than truſting her:
" Let us be back'd with God, and with the ſeas,
" Which he hath given for fence impregnable,
" And with their helps alone defend ourſelves—
" *In them and in ourſelves our ſafety lies.*"

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* At a time too when our cauſe is the moſt unexceptionably juſt and honourable, that a nation was ever engaged in:

" If the great Gods be juſt, they ſhall aſſiſt
" The deeds of juſteſt men."

† " Whiles we, God's wrathful *agent*, do correct
" Their proud contempt that beat his peace to heaven."

FINIS.